THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

1897

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No. 68.—New Series.] AUGUST, 1897. [Price One Penny.

THE EARTHQUAKE IN INDIA.

"WITHIN the memory of the oldest inhabitant, no such quake of the earth has been felt in Calcutta as that which shook the city to its foundations yesterday." We quote from the *Statesman*, a leading Calcutta paper, for June 13th. Our own newspapers have been full of the devastation this earthquake has caused, and of the loss to life and property, but we think readers of the Chronicle will be especially interested in some accounts from missionaries who experienced the shock, and who are now sadly realising the damage done to mission stations and schools by those few minutes' vibrations.

The Rev. J. P. Ashton, of Calcutta, writes :—

"It is a matter of congratulation, that out of the eight large buildings owned by the L.M.S. in Calcutta, six have suffered no damage at all. It is only the Institution that causes anxiety, the damage to it is more considerable on account of the great size of the building. Affairs at Berhampur are more serious, as will be seen. I am very sorry to learn that the damage done to our Christians' houses here and in Murshidabad and Jiaganj has been terrible. They have, for the most part, had to take refuge elsewhere. Something must be done to help them, but it is difficult at present to say how."

The Rev. J. A. Joyce, of Berhampur, writes, three days after the catastrophe :—

"The shock here was far worse than in Calcutta, and the damage done to the Society's property here must amount to between R.30,000 and R.40,000, I should think, from a rough calculation. This is an awful business just at the beginning of the rains, as it will be many long months before repairs and rebuilding will leave living room over and to spare for Christians, who, at the best of times, find it hard to get suitable house accommodation. I was at Jianganj at the time, in the bazaar, amid the crash of houses in all directions. The shock lasted fully five minutes, the earth seemed to heave and undulate like billows of the sea. Of brick houses there can hardly be one left uninjured in Jiaganj, and hundreds are wrecked. Being daytime, and there being some moments' warning, the loss of life was remarkably small. The girls' school house is shattered. I reached home at midnight (Murshidabad), and was very thankful to find Mrs. Joyce quite safe, although in the midst of a scene of desolation. Gova Bazaar House has stood the shock bravely, only the porch and a few side rooms showing very serious cracks. The tower of Khagra School is down, and the building severely injured. The English chapel is a total wreck. The ladies' house is, in my opinion, unsafe as a residence. Another such earthquake would mean the total destruction of these towns. Cheerfulness and presence of mind seem to be the note of our circle ; and the heathen seem to take things very easily so far as I have seen. Coolies and masons are charging fancy prices, and I fear this may delay the Jiaganj buildings seriously. All this can scarcely come before you without the implication that we shall have to spend money. Our native brethren must be helped and housed ; we can't leave tender women and children to sleep under trees all through the rains. If we cannot find lodging among the universal tumbledown, we must build some sort of temporary shelter. The tiny "Jessie" boat has a population of twenty just now. No room to lie down. As to loss of life in the three towns rumours vary. I

should judge it to be only about twenty-five persons. If it had been night it must have been many hundreds. No Christians are hurt."

The Rev. A. Sims writes :—

"We have had a very trying experience indeed, here in Murshidabad. One account says the earthquake occurred at Benares about 4.30 p.m., while here it must have been quite 5 p.m. We were preparing for our weekly Christian Young Men's Bible Class at the time, and were all in the house upstairs. It seemed at first just as though a heavy train was running past the house and shaking all the building. We made for the compound as speedily as possible. The shock lasted continuously for three or four minutes, during which time houses were falling down in all directions. It was an awful experience, having simply to stand helplessly by and watch all things going to ruin. The older part of our house has been much damaged, the walls and roof being much cracked in places, and, of course, the plaster down everywhere. The first news of disaster from outside to reach us was that our Bengali pastor, with his family, had had a very narrow escape, the upper storey of his house being completely demolished. The sight in the Khagra Bazaar just after the earthquake was appalling. The people were crying "Huri bol! Huri bol!" and searching piteously for lost friends, while wounded and dead were carried along the streets. In one house there is still a number of bodies buried beneath the mass of ruins. Before very long our faithful old chapel-bearer arrived breathless and weeping, with the sad news that the L.M.S. chapel was a complete wreck, and a visit soon proved the truth of his statement. It is riven and wrecked in every direction, past all repair I fear. The little magazine chapel too is so seriously damaged, that it will be impossible to hold our service there before it is extensively repaired. The ladies' house in the square has suffered severely—one room is quite gone, and I am afraid the verandah must come down altogether. Our ladies (Miss Robinson, Miss Tuck, and Miss Cockerton) are away in the hills near Darjeeling, and we trust they too are safe. A great and unparalleled disaster has befallen us in Murshidabad. Our brothers, who are living in hired houses, are mostly homeless—afraid of venturing into their ruined houses. We tried to sleep in our house on Sunday night, but another shock about 11 p.m., just as we had got to sleep, caused us to fly outside, and we are now sleeping in tents. There have been four or five less severe shocks since then, and everybody is in a state of anxious nervous tension. I am glad to say we are all safe. No one of our mission circle is hurt in any way."

As seen from Mr. Sims' letter, our Berhampur lady missionaries were away taking a little holiday in the mountains at the time of the earthquake. Miss Leila Robinson thus relates their experiences :—

"Last Saturday afternoon we started for a walk. We had not gone far when we suddenly experienced a most queer sensation, the earth seemed to be shifting from under our feet, a bamboo fell from a great height, and a large rock near which we were standing seemed about to fall upon us. The shock lasted for three or four minutes, and left us feeling peculiarly giddy. On returning, some men told us some houses had fallen. Hearing this we quickened our pace, and were met by our host, who said, 'The house is quite uninhabitable ; the upper storey has fallen in. We must move at once.' We found things so seriously broken, and such a mass of bricks and stones in our rooms that, had it happened in the night, we might have been killed. Fortunately, no one was in the house at the time. The Scotch missionaries were most kind. Mr. Sutherland came over at once and invited us all to come to his house. He brought his training school boys with him to help extricate our belongings. The quiet, helpful way in which the lads worked spoke well for their training. Their church — a fine stone building — was much shaken, and the tower injured, three turrets falling right off. The hospital and one mission-house suffered. The railway line for thirty-seven miles at the foot of the hills was seriously broken, and several bridges destroyed, so that communication between here and Calcutta was absolutely stopped. We telegraphed to Berhampur, and the reply was : 'All well ; fearful destruction.' And even now, a week later, that is all we know."

GOD'S COMMANDS.

"Behold, I have commanded a widow woman here to sustain thee" (1 Kings xvii. 9).

HAS the Lord commanded something to be done,
Taxing all thy powers ere the goal be won ?
Does it seem unheard of, far beyond thy strength,
Hopeless in beginning, failure sure at length ?
Is thy meal so wasted, and thy cruse so small
That thy powers never can obey His call ?

Hush ! nor be so fearful ; rest thee in the Lord.
When the moment cometh to fulfil His word,
Go to work right boldly, though with empty hand;
As the need ariseth, through His power stand ;
Stand and deal His blessings, sustenance and meat,
To the hungry beings waiting at His feet.

God is no hard tyrant giving us no straw
For the bricks demanded by an iron law.
When He calls for service, He supplies our need,
Grace sufficing ever shall our spirits feed,
So our meal and oil-cruse, howsoever small,
By each day's renewal will suffice for all.

Fear not, then, God's orders, at His feet fall low ;
His the work, and therefore in His strength we go.

B. F.

—*The Life of Faith.*

THE PRAYER MEETING.

OWING to the holiday season, the weekly prayer meeting will not be held during August, but it will be resumed on Thursday, September 2nd, at 8 o'clock.

FROM THE ACTING FOREIGN SECRETARY.

Since our last issue, brief though important tidings have come to hand from the special deputation now voyaging amongst the islands of the Pacific. The first was a telegram received *viâ* Sydney on June 25th, stating that they had reached Fiji in safety on Wednesday, June 9th, and were both perfectly well. According to the programme, they should have got a little farther on by that date, being then due at Niué; otherwise the telegram was perfectly satisfactory. They are now, at the time of going to press, we may hope, in Samoa, where they are due to remain a full month. At the end of that period Mr. Thompson should leave Samoa on Friday, August 6th, for Sydney, whence he will proceed to Madagascar *viâ* Colombo, and Mr. Crosfield is expected to leave for San Francisco on August 12th, and should reach England by the beginning of October.

Respecting their visit to New Guinea, I cannot do better than quote the following interesting summary forwarded to a Sydney newspaper from Cooktown by the Rev. Joseph King, who had accompanied the deputation in their visit to the great island:—

"The visit of the London Missionary Society deputation to inspect stations in New Guinea, and to hold a conference with the missionaries about missionary work, was completed on 18th May, when the steamer *John Williams* left Samarai for the Loyalty Islands, having on board the Rev. R. W. Thompson and Mr. Crosfield. The Rev. Joseph King missed the *Yarralla* by a few hours, and the next chance which offered, a fortnight later, was the schooner *Ivanhoe*, which, after a splendid run, reached Cooktown on Thursday morning last. The members of the deputation enjoyed excellent health throughout the trip, and covered more ground than was expected. Every central station, and many other stations, were visited, including the islands in Torres Straits, the mouth of the Fly River, parts of the gulf, the districts of Delena, Port Moresby, Kerepunu, Fyfe Bay, Kyvatoz, and Mylne Bay. Interesting meetings were held everywhere. Native communities gave the visitors a hearty welcome. The conference at Vatorata lasted four days, and many matters affecting the future of the Mission were discussed. On his way to the Mambare Sir W. Macgregor put into Fyfe Bay in the *Merrie England* in order to see the deputation, though no definite information from the Governor had been received that a visit would be paid."

On Saturday, July 10th, Mr. Evan Spicer sailed from Southampton, *en route* to Madagascar, where he will be joined by Mr. Thompson. Mr. Spicer is paying a preliminary visit to South Africa, and has been commissioned by the Directors to hold a conference with the missionaries, and also to pay a special visit of investigation and inquiry to the Society's Hankey Settlement. But Mr. Spicer's chief object in leaving home is to serve the Society, in conjunction with the Foreign Secretary, as its Special Deputation to the Island of Madagascar. Our brethren are going on a very delicate and difficult mission, which will secure, without any special appeal, the intelligent interest, sympathy, and prayers of all readers of this Magazine.

Later news to hand from Madagascar is of a somewhat quieter character than that which mail after mail has been bringing us for some months, but the gravity of the situation is by no means at an end, and the obstacles which the Society's missionaries encounter are still very formidable. Some of the brethren are almost ready to despair of any improvement, but the Board has taken steps to forward them an earnest message urging them to remain steadfast at their posts whatever happens, at any rate until the Deputation reaches the island. This message has been forwarded mainly as the result of a specific appeal sent to the Board by Mr. Spicer as a parting request. He goes determined to try and convince the French authorities that they have nothing to fear from the London Missionary Society, and that it is both unstatesmanlike and unjust to put obstacles in the way of the Society's continuing its useful service for the Malagasy. Weakness on the part of any in yielding to pressure, however great the pressure may be, will tend only to increase the pressure, for notwithstanding assurances to the contrary, an attempt is being made to harry the Society out of the country. Clearly the missionaries will have to manifest that endurance and fortitude in the presence of difficulties which have so often enabled our fellow-countrymen to overcome difficulties equally great.

In preparation for the changes that are now so rapidly taking place in Madagascar, the Directors are pursuing enquiries in different directions to see if they can find any properly qualified French Protestants whom it can send out as its representatives. The Board wishes to be prepared for all eventualities.

George Cousins.

PRIZE-WINNERS IN THE MISSION SCHOOLS.

WALTHAMSTOW HALL, SEVENOAKS.

Hannah Phipps Tyler Prizes.—Senior Cambridge Local Examination.—First Prize: Mabel Bulloch (L.M.S.) Second Class Honours, distinguished in Religious Knowledge and English. Second Prize: A. D. Bate (B.M.S.), Second Class Honours, distinguished in English. Junior Cambridge Loca Examinations.—First Prize: Dora Price (B.M.S.), Second Division First Class Honours, distinguished in Religious Knowledge, English, French, and Botany. Second Prize: A. E. Thomson (L.M.S.), Second Class Honours, distinguished in Religious Knowledge and Music. Preliminary Cambridge Local Examinations.—Prize: F. L. Bate (B.M.S.), First Class, distinguished in Religious Knowledge, English Geography, History, and French. Home Examinations.—Prize: Ada L. Brown (L.M.S.).

SCHOOL FOR SONS OF MISSIONARIES, BLACKHEATH.

Mark Clark Prizes.—Awarded, after competitive examination, with an allowance for age, to the following:—Class I. for Languages (age 15-17), A. G. Helm (L.M.S.); for Mathematics and Science, A. G. Helm (L.M.S.). Merit Prizes, F. H. Pearse (L.M.S.), E. Rowlands (L.M.S.). Class II. for Languages (age 13-15), L. Williamson (B.M.S.); for Mathematics and Science, R. Knowles (L.M.S.). Merit Prize, A. B. Griffiths (W.C.M.M.S.). Class III. for Languages (age 11-13), R. Peill (L.M.S.); for Mathematics and Science, E. L. Rowlands (L.M.S.). Merit Prize, G. Elliston (C.I.M.). Class IV. for Languages (age below 11), F. Harmon; for Mathematics and Science, H. G. Thomas (B.M.S.). Merit Prize, W. R. Boyd (L.P.M.S.).

PROCEEDINGS OF THE BOARD.

Board Meeting, June 29th, 1897.—Rev. T. GREAR, in the Chair. Number of Directors present 83.

A sympathetic welcome was accorded to the Rev. D. D. Green, just returned from Madagascar, after three years' service, on account of the total breaking up of Christian work in the Antsihanaka district, following on the French invasion. The Rev. G. Cousins stated that Mr. Green had had some very painful experiences, having been in danger from illness and from maranding bands. It will now be necessary for him to recommence mission work in a new field. Mr. Green stated that the work in Antsihanaka had been entirely destroyed, there being nothing left to mark the former work in that province.

The Acting Foreign Secretary also introduced the Rev. Timothy Richard, of Shanghai, of the Baptist Missionary Society, who was present to lay before the Directors the urgent need of providing additional Christian literature for China. After Mr. Richard had been welcomed by the Chairman, he addressed the Board; his suggestions being referred to the Eastern Committee for consideration and report.

The Directors agreed to co-operate with other societies in the Missionary Conference being arranged for next autumn by the Y.M.C.A.

Mrs. Harris, of Calne, was elected a Director in place of the late Mr. J. Rustom, of Lincoln.

The Board decided to ask Mr. Evan Spicer to meet the Bechuanaland and Matabeleland missionaries in committee on his way to Madagascar, and to arrange for the Foreign Secretary to meet the same missionaries on his return from that island.

Board Meeting, July 13th, 1897.—Rev. T. GREAR in the Chair. Number of Directors present 64.

The Rev. G. Cousins introduced the Hon. M. S. Das, M.A., an old pupil of the Bhowanipur Institution, Calcutta, and the first convert to be baptized by the Rev. J. P. Ashton, M.A., who had recommended him to the interest of the Directors. Mr. Das had the great honour of being elected unanimously to the Legislative Council of India by the Hindu and Mohammedan inhabitants of his province. Mr. Cousins also introduced the Rev. Arnold Foster, B.A., and Mrs. Foster, of Hankow. Mr. Foster went out to China twenty-five years ago, and after a time found himself in a position to continue his work for the Society as an honorary missionary, taking a full share of the responsibility of guiding and shaping that intensely interesting Mission, whose growth had been such a joy to the Directors and friends of the Society. The Directors also owed him a debt of gratitude for his labours as local treasurer. Mrs. Foster, too, had been a distinct source of strength to the Mission. Mr. Das, in responding to the welcome of the Board, said that he could not but be overpowered with feelings of gratitude to a Society to whose Christian liberality, sympathy, and prayer he owed his education, and the privilege and honour of being a member of the native Christian Church. The London Missionary Society was one of the few societies that engaged in work among the educated classes in Calcutta, among other branches of labour he (Mr. Das) was a child of the Society's educational work, and he could testify that the very best Christians in India were the fruits of the educational Institutions. It would, he thought, be a mistake to give up such a work. Female education was also of very great importance, for the illiterate women in the homes were the upholders of idolatry and superstition. He maintained also that the native Christian Church must be helped by the missionaries in other than spiritual matters. If they could get the weight of Christian public opinion in this country it would be of very great use to them in fighting their battles. In this connection he instanced the case of Christian widows who are disinherited upon re-marriage. The native Christians did not want any special favour, but asked for impartial treatment.—Mr. Foster remarked that the time was coming when the Hankow Committee would have to make a very serious demand upon the Board for educational work. If the Missions did not undertake the work the Chinese would do it by means of those who did not sympathise with Christianity. A native Christian had already given to the Mission the munificent sum of nearly £1,500 to start this branch of work. European missionaries were also needed who could train native workers. Another native Christian had given £80 or £90 towards the building of a church in a district of Hankow not yet touched. This gift was equal to a gift of £600 from a person of ordinary means in England; and he (Mr. Foster) was commissioned to raise a sum of £300 to further the scheme.

It was resolved to telegraph to the Madagascar missionaries to stay at their posts, at any rate until the Special Deputation arrived.

Offers of service were accepted from Mr. J. H. Jensen, Mr. W. H. Geller (subject to the passing of the usual examination) as evangelists, and Miss A. M. Esam (subject to satisfactory medical report), who was appointed to Yen San, North China; and the following further appointments were also made:—Dr. E. F. Wills, to King Shan, Central China; Mr. N. C. Daniells, to Cuddapah; Mr. S. Nicholson, to Gooty; Miss Lloyd, to Calcutta; and Miss Budd (subject to passing the usual examination), to Jammulamadagu.

A grant of £100 was made to the Christian Literature Society for China for the current year, in response to the appeal of the Rev. Timothy Richard.

The Board arranged to hold an All Day Women's Prayer Meeting on Thursday, November 11th.

The Mark Clark and Hannah Phipps prizes were presented to the scholars at the Schools for the Sons and Daughters of Missionaries. The full list of prizes is given elsewhere.

In view of the interesting fact that in August the Rev. W. Muirhead, D.D., will be completing his fifty years residence in Shanghai, as a missionary of the Society, the Board very heartily congratulated him on his long and honoured career and wished him all joy and blessing.

Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.

—Prayer of Jesus Christ.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE Cycle of Prayer Charts referred to in my notes of last month are meeting with much appreciation, and many applications for rest and recreation. In expressing the hope that all such may find therein the quickening and refreshment they need, may I also urge that as faithful Watchers they will look out for the opportunities for missionary service that may come to them in the course of their journeyings. There are yet many Churches outside our ranks to whom the movement should be introduced; there are Branches that need to be quickened and revived; and there are Secretaries who would be wonderfully helped by a kind word of cheer and encouragement.

Seed may be sown that will bear abundant fruit, and in trying to do good to others, we shall assuredly gain good for ourselves.

* * *

EVERY Watcher should be encouraged by the thought that he is privileged to take part in a work which has eternal issues, and should remember that he does not stand alone, but that he is a member of a world-wide Band whose many thousands have clasped hands in their agreement, and who are united in this fellowship, as "the Lord's remembrancers."

* * *

IN a recent communication, Mrs. Osborne, of Trevandrum, well says: "Much as we need monetary help (and we do need that sorely) we still need the constant earnest prayers of God's people even more, and if they only become sufficiently interested in this work as to pray daily for its success, they will soon realise what a blessed thing it is to give of their substance also, that they may share in the reward promised "to those who turn many to righteousness," that they "shall shine as the stars for ever and ever." Mrs. Osborne encloses in her deeply interesting letter, the following five "search questions" which she thinks might be beneficially circulated throughout every Church :—

1st. What did I do last year to send the Gospel to the nations that sit in darkness?

2nd. Did I pray for them daily?

3rd. How much did I deny myself for Jesus' sake to send them the Gospel light?

4th. Did I make myself familiar with the subject of foreign missions?

5th. Did I seek to interest anybody else?

* * *

A NEW Chinese edition of the Manual having been called for, the Rev. A. Bonsey says, "I am now revising it with the hope that an impulse may be given to the work of the Band by its publication, which we seem to need at the present time. Many of our Christian Chinese value prayer.—I know some who spend hours in waiting upon God, and to such souls the Band programme of prayer is a help and blessing, but we need a great wave of enthusiasm to lift us all up to higher and nobler service."

JAMES E. LIDDIARD.

* * *

NEW BRANCHES.

Branch.	*Secretary.*
LONDON.	
West Hampstead...	... Mrs. Miller.
COUNTRY.	
Blackburn (Park Road)	... Miss S. Grimshaw.
Burwell	... Miss Julia Ball.
Grimpo	... Mrs M. Crane.
Norwich (Old Meeting House) ...	... Miss Bullen.
Swindon (Victoria St.)...	... Mrs. Adams.
WALES.	
Haverfordwest (Tabernacle)	... Miss Ethel Grieve.

RECENT LITERARY WORK IN MADAGASCAR.

IT is refreshing to turn aside from the turmoil and unrest in which we have been living of late, that we may contemplate some of the silent agencies at work for the education and enlightenment of our Malagasy Christians. The L.M.S. Press at Imarivolanitra still goes quietly on its way, and continues to issue new and useful books from month to month.

Among its latest publications are two more contributions towards a complete series of commentaries on the Books of the New Testament, which have been in hand for some years past, and of which but few blanks now remain to be filled up. The one is a Commentary on the Epistles of St. John, by the Rev. J. Peill, of Ambohimanga, and the other, by the Rev. J. Pearse, of Fianarantsoa, is on the Second Epistle to the Corinthians. Some years ago Mr. Pearse wrote a book on the First Epistle, which has been greatly appreciated by the natives. He has a firm hold of the colloquial, and uses, with much skill, the proverbial phrases in which they take so much delight. Such books as these will always possess great value for native pastors and preachers, and will help to educate the native ministry of the next generation.

Another work just published is from the pen of the Rev. T. T. Matthews. It is a very full collection of illustrations of the Bible, chiefly from the Monuments. The book contains 277 closely printed 8vo pages, and is enriched by 125 engravings. Every page shows signs of diligent research; and to many of our native friends the book will open up a new field of study. These "sermons in stone," of which Mr. Matthews treats, gives one a pleasant sense of stability. "Engraven in the rock for ever," they are not affected by current political changes, and go on silently bearing their testimony age after age.

A small handbook for pastors has also been issued quite recently, in which all the miscellaneous rules and regulations agreed to in our Congregational Union meetings are collated, together with the various occasional services required by pastors (marriage, funeral, &c.).

Much activity has been shown, of late, by our printing office in providing our young people with suitable aids to the study of the French language. The people are fond of saying, "We are all French now," and many are making good progress in acquiring their new language. Mr. Ashwell tells me he has issued from his office 15,000 copies of books of this description. And I may add that, Englishmen as we are, we have no reason to blush for the productions of our Press. As compared with a certain *Cours Préparatoire*, recently issued by the Government Press, our books undoubtedly carry the palm, both for correctness and style of printing.

W. E. COUSINS.

THE Rhenish Missionary Society reports about 3,600 baptisms of heathen during the course of last year. Of these 141 were baptized in the Tungkun district of China.—*Berichte der Rhenischen Missionsgesellschaft.*

SKETCHES OF MISSIONS.

AMBOHIBELOMA.

THIS is the chief station in the mission district of Imamo. It is about thirty miles to the west of Antananarivo, and extends to the military town of Antsirôanomandidy, which is four days west of Ambohibeloma. Last year there were eighty-two churches in the Imamo district, and at the last public examinations (in 1895) sixty-four schools were in attendance.

The trials undergone in this, as in other districts, during the last two years have been already recorded; and although a large reduction in the number of our followers has taken place, owing chiefly to the strenuous efforts of the Roman Catholics, it is encouraging to report that the Ambohibeloma station is still endeavouring to maintain its position. At the present time I am daily visited by messengers from our country churches asking for school teachers; and many who have since the rebellion been timorous and holding back are now beginning to rebuild their chapels, destroyed by the rebels.

One native pastor, who might easily secure a high worldly position if willing to leave his church, says: "I cannot swerve from the faith, for I received it, not from men, but from God. From my youth have I learned to love this Protestant faith. Not from the English (although we thank their missionaries, who first gave us the Bible), but from the living God, who is far higher than men, I obtained this faith, in which I stand unmoved by all enticements to join the Jesuits." After that little statement my friend produced 2s. 6d. to buy a copy of the newly printed reference Bible, and to witness the joy of that venerable native pastor as he left the mission-house carrying away his new Bible was a most refreshing sight, and certainly augurs well for his endurance against any persecution he may continue to endure from the Romanists. "Farewell," said my friend. "Have no doubt about me, for I will never leave our Protestant *finoana* (faith)."

MISSION HOUSE AT AMBOHIBELOMA.

Another pastor has been deeply exercised in mind through having to take part in other work which has naturally brought him into conference with men who ignore the religion he has so long professed. I have been appealed to most earnestly to save this man from the work he is now engaged in. "The change in my position," he says, "may bring me much more wealth than I can expect from my pastorate, but I do not want it at all. What will baskets of money benefit me in this life if at the last my soul be lost in perdition?"

I might mention other cases where our Christians are being shamefully harassed by efforts to frighten them into

joining the Romish Church. Well they know that by so doing temporal advancement may be secured, while to remain Protestant means their being scorned as enemies. And yet they stand firm in many cases to their Protestant faith.

We have a well-attended class at Ambohibeloma for teaching the French language. Our Young People's Christian Endeavour has resumed its meetings. Sewing classes for the women and girls are conducted by Mrs. Stribling and Ralisera, the wife of Rajaona, our catechist. These two native workers have been with us for some years, and bravely continued their services all through the dangers of last year's rebellion. Rajaona is the leader of the Sunday-school, and, besides preaching and teaching, assists me in visiting the villages around Ambohibeloma.

Dr. Raoelina, our Malagasy medical officer, continues his most valued services of attending to the cases of sickness, assisting all who seek his aid, whether Protestant or otherwise; and being the only medical adviser in the town we are especially dependent upon Dr. Raoelina. The number of his patients is again increasing since his return after the rebellion, and now averages 300 monthly.

Nearly all our evangelists have returned to their stations in various parts of Imamo, and the catechist, Rainianjanary, has bravely resumed his work at Tsarafara and surrounding churches.

I am now occupied by visits to the various congregations who are returning to their churches, most of which have, alas! to be rebuilt, having been destroyed by the rebels.

Our friends of the Paris Missionary Society have a great work before them in meeting the needs of the numerous schools now urgently asking for teachers able to instruct in the French language. This is the special need of the day, as French has to be taught in every day-school. I am also urging our people to greater efforts on behalf of the Sunday-schools, which are more important than ever.

From all I can see at present, our people are in most cases resolved to continue in the faith taught by the missionaries of the Society, and, notwithstanding very much to try them, I rejoice to say we have still many who are standing firmly to the Gospel of Christ.

E. H. Stribling.

ACCOUNT OF A VISIT TO VILLAGE HOMES IN THE HIAO KAN DISTRICT.

By Mrs. Gillison, L.R.C.S. & P., E., of Hankow.

THE visit I am about to record came about in the following way. Before the morning service last Sunday I went into the girls' school here to have a hymn with the children. Two country women were waiting about, and finding it too early to go into the chapel they followed me into the school. They seemed delighted with the singing, especially with the chorus of the little hymn "I am so glad that Jesus loves me," in which they tried to join. On questioning them I found that one of them had been baptized and that the other wished to be. They both had come by boat from villages in the Mao Tsen Tu district, five miles from here. I said that I should like to visit them, as I had heard there were quite a number of Christians in that part, and the two women replied that if I would go they would come and fetch me. I accepted the offer, so on the appointed day they came.

We got into a boat, the floor of which was flat, so we all had to sit down as sailors sit, my hat just touching the mat over my head. As soon as we had started the women began to make the most of their unusual companion. They stroked my hands, and looked me up and down, and questioned me about my clothes generally. They asked many questions, too, about my life in Hankow, and they said they thought they really must try to go there some day to see me. They said they had been laughed at by their fellow-villagers when they had started, saying they were going to fetch a foreign lady, but though they knew there would be plenty of excitement when I arrived they would see that the people did not hurt me.

One of them opened a packet of coarse brown sugar, and put some into the palm of my hand, saying that it was "Hau chi" (good to eat). After each taking and eating a pinch we continued chatting pleasantly till our boat journey came to an end.

On leaving the boat Mrs. T'ary took my hand, and though it was extremely awkward sometimes, as the path was narrow and dirty, she would not leave go till I reached her house. Arrived there, the people crowded in, and many remarks were made, chiefly, I think, about my fair hair and skin.

The house had a good big guest room, into which the front door opened, while a little dark bedroom led out of it on either side.

Directly I got inside a crowd tried to follow. My friends, however, resolutely shut the door in their faces and bolted the door. They said I must eat first. The people outside became noisy and clamoured to come in; the women still shouted back that they must wait, but that presently I would preach to them. The crowd still would not go, but pushed so hard that presently the bolts gave way, and in they poured. One woman was busy preparing eggs for me, the other was sitting by me, and after an ejaculation of indignation, she hustled me into the bedroom and bolted the door from inside, so that she was still with me. The same noise went on now outside the bedroom door. For a minute or two I did not know whether I ought to wait for my eggs or not; but fearing the crowd might get angry and do mischief, I asked if I might go out and speak to them. This I did. Directly we opened the door they were quite polite, and they said they wanted me to preach. I

said I was afraid they would not hear very well, but I would try. They were standing so thick around me that I felt I must mount on somethiug. I tried a stool, but it was narrow aud shaky; so, not being at my ease, I mounted on a table closc by. Then behiud me I had three idols, and red candles were stuck up—the usual kind of thiug that you see in nearly every house in China. I talked a minute or two, telling them briefly that our doctrine was the doctrine of the only true God, and that the idols which I could point to behind me were no gods at all. I kept asking them if they understood, and they answered readily, "Yes, we understand quite well; go on, go on." I did not speak for more than a few minutes then, however, for I saw there was a good deal of pushing and elbowing in the doorway, and I thought it would be better not to let the room be so crammed, so I suggested that we should move out into the open air. They readily agreed, and trooped out while I came down from my table.

I had a little bag in my hand which I had packed with old Christmas cards and also the "Mrs. Grimke" cards with Chinese texts on them. The people near me were continually interrupting my talk to know what I had in this bag, so I opened it, and began distributing the cards. They were seized eagerly, but, not having enough for all, I doubt whether I should take any if I were going again. This done I was told the eggs were ready. I re-entered the house; this time fewer people followed, still the room was fairly full. The eggs were what we should call poached, and were floating in a basin of the same sugar-water. I had a pair of chop-sticks given me to eat them with (not new ones, I fear), and I alone had to eat, my hosts had not prepared any for anyone else. I could manage them pretty well, though eggs are slippery things for chop-sticks, and if one fell it caused a little splash of the sugar-water. I think there were eight in the basin, of which I managed to eat three. The syrup one was expected to drink as you would tea, by lifting up the basin.

After this refreshment I was again asked to get on the table and preach. All was orderly this time, and I had a little longer talk. The woman in whose house I was, came came up with an explauation that the idols behiud me did not belong to her and her husband, but to the family who shared the house with them. I hope this was a true explanation, for I had been disappointed at seeing them when the women had told me they were Christiaus. Our native assistant will have to fiud out if it was true.

The other woman, Mrs. T'ary, was very anxious that I should sing to them as I had done to the children, indeed she tried to do so herself; so I saug the chorus, "I am so glad," which the women present liked very much, and I had to siug it again and agaiu. I daresay they will remember that better than anything else I said.

This time my preaching was stopped by my being told that the rice-cakes were ready. They were brought to me, and these also I ate with chop-sticks, and again the accompaniment was the same brown sugar. I struggled through as many as I could, though I confess they were not appetising. This time one of my friends ate them with me. When we had finished, I looked at my watch, and, seeing it was 3 p.m., I said if they would get a chair for me I should be glad.

I forgot to say that before leaving the house I had been asked to accept some eggs and take them home for my little boy. They were put in my bag where the Christmas cards had been. At the little market town I went into the house of a Christian to wait while the chair was brought. There I was given more eggs, which, as my bag was full, I put into my handkerchief in true country style. Then I said good-bye, as my chair was ready. Real friendliness was depicted ou all the faces. I felt truly grateful to my two friends who had taken so much trouble to fetch me and to see I was treated properly.

Only three or four years ago Mr. Terrell and others from Hankow looked upon that place, Mao Tsen Tu, as a dangerous, uufriendly town. I felt very thankful to have been able to pay a visit there in such perfect friendliness, leaving with eggs in my handkerchief instead of thrown at my back.

A VIGOROUS OPPOSITION.

A FEW weeks ago our missionaries in Almora had the joy of baptizing eighteen persons, all from the non-Christian community. A few days later a vigorous manifesto was issued to the inhabitants of Almora "in the service of Krishna." It begins by saying that most of the Hindus of that city had lost their power of understanding, and are hankering after the teaching given in the mission-school. It states that the "chief aim of the Christian missionaries is to convert the Hindus by putting before them the baits of avarice and ambition, and practising deception upon them; they scheme and plau night and day to turn their heads. . . . To give over one's childreu to the charge of missionaries is to place the goat in the way of a tiger, and to hand over a cow to a butcher. These deceivers have brought spiritual ruin on the heads of many a family. . . . Those that are sworn helpers of the missionaries will surely, sooner or later, suffer the result of their actions—'Nourish and they will be your death.' . . . There is not a single town in India where the power of the missionaries is so firm as in Almora. In other cities respectable men do not send their boys to the mission school. This Almora, once famous for its religious glories, far surpassing Benares, is in this degraded condition now. The missionaries have usurped the place. Oh, what ruin! On the one hand, hundreds of rupees are spent in tonsure and investiture with the thread; on the other, we send our boys to these very jealous and defiled Christians. . . . Have all the people lost their senses? What a sharp attack is being made by the Christians on our own religion! There is yet time to recover your senses. Charity begins at home. . . . Awake, countrymen, arise!" Mr. Bullock, who sends this manifesto, translated by a Hindu, says that the opposition at present is aroused and fomented principally by the Congress party. "Their chief object in view is the overthrow of the educational influence of the missionaries, and so they are adopting all conceivable methods to attract from our institutions both girl and boy pupils. We feel that it is a grand thing to stir up an interest of some kind, and get the truth talked about, and possibly a desire to accept it awakened."

TWO FAITHFUL WORKERS.

MISS EMMA MONRO JOHANNES.

ON April 27th an old and valued worker in our Mission at Benares passed away in the person of Miss E. M. Johannes, the daughter of the Rev. J. Johannes, who was for forty years a missionary of the Baptist Missionary Society in Chittagong. Miss Johannes worked as an assistant missionary in our Mission for fifteen years, being engaged in zenana and girls' school work; the latter years of her life, however, being entirely spent in the education of girls. Amongst the women in zenanas and villages her bright, earnest way won her a ready hearing, and she thus made herself dear to many a poor woman's heart by her attractive manner. They reckoned her a friend and looked forward with true pleasure to the weekly visit she never failed to pay. The exigencies of the Compound School work some four years ago required Miss Johannes to withdraw herself from her much-loved work in zenanas, so as to devote herself more fully to that of school teaching, and this brought disaster to the work she had to leave. Many of her old pupils felt they could not receive the visits of another teacher and these only opened their doors when Miss Johannes was able to pay an occasional visit to them on school holidays and such-like occasions. Her work in the Compound School amongst the children was beyond all praise. The peculiarities and disabilities of the work were such as to baulk even an earnest worker, for the neighbourhood from which the children are drawn is exceedingly rough and poor, and the parents by no means easy to manage. But Miss Johannes made herself the friend of these rough, uncouth women, and she won their hearts by her cheery face and happy way just as she had done in the zenanas. Her steady, persevering efforts in the school were rewarded by the number of the children rising from some twenty-five to over two hundred, and these children were as ragged and dirty and ill-behaved when they first came to school as it is possible to imagine. Being poor they remained ragged, but under her control they grew cleaner and learnt how to behave properly in a very short time. The elder girls, who had to do most of the housework and cooking before school time, often came to school with the youngest baby on their arms, but notwithstanding this they received such sound and wholesome teaching that they regularly acquitted themselves well at the annual inspection at Christmas time. Miss Johannes made Bible teaching a special part of her work, and every girl who passed from her class to her married home took with her a full knowledge of the Life of Christ, its purpose and end; and all through the school, even down to the babies in the lowest class, the Bible lesson was the chief item in the day's work.

MISS JOHANNES AND HER SCHOLARS.

Many and many a time Miss Johannes has been at her post in the noisy schoolroom when she ought to have been in bed, and only a few days before her death, when I expostulated with her and finally had to send her home, she said the happiest hours of her life were spent in the school. This was the last time she was at school, and every day after that her one expressed desire was to be back there, until she became unconscious, and at last fell asleep. When the poor ragged children she had so lovingly taught for so many years heard she was dead, they cried bitterly, and begged to be allowed to look on her still face once more.

They were allowed this privilege, and in quiet and orderly procession they passed through the chamber of death, and with tearful eyes saw for the last time the face of one who had during fifteen years of faithful labour declared and shown her love to these otherwise neglected children of the poor.

Benares. REBECCA J. PARKER.

THE REV. C. N. BANERJEE, B.A.

The Rev. Chandra N. Banerjee, B.A., the first graduate among Bengali missionaries, has lately passed away at the age of sixty-three. He was a fine, tall man, of the very highest caste in the land, a thorough gentleman in every way. He was most kind-hearted, and was respected and beloved by people of all races and castes. For forty-six years he had consistently testified for Christ, and was ever anxious to serve his Master. When I arrived in Calcutta in 1866 Mr. Banerjee was head master of the Behala School. He had been baptized in 1851, and had passed through very severe persecution in consequence. My earliest remembrances of him are associated with his love of music and his efforts for the improvement of the hymns in the church services. He also rendered important help in the training of the theological students. Just before his death he was taking measures to increase his stock of books on Christian evidences that he might lend them to his Hindu friends, amongst whom he was kindly and hospitably received. After being pastor of the Bhawanipur Church, Mr. Banerjee was for a time editor of the Tract Society's publications, and he was also the head master of the L.M.S. Institution at Berhampur for ten years.

His peaceful end, in dependence on Christ and "on Him alone," on whom he said that he had laid "all his little burdens," made a very deep impression on my mind which can never be effaced. It was in harmony with his life. He gave up much for Christ, but never regretted the step. May many of his Brahmin countrymen consecrate their lives to Jesus and bear as consistent and steady a testimony as he was enabled to do, in the cause of our Heavenly King.

Calcutta. J. P. ASHTON.

THE Rev. I. H. Hacker, of Neyoor, Travancore, has been asked by the Directors of the London Missionary Society to devote his furlough to systematic visitation of the London churches under the direction of the Home Secretary, and in connection with the Society's Metropolitan Auxiliary Council, some special means being necessary in order to maintain interest in the work and to prevent any decline in the general contributions. Previous to this appointment Mr. Hacker's services had been promised in different directions, in consequence of which, and of the holiday season, it will be September before Mr. Hacker can fully enter upon his duties.

"TOKENS OF GOOD" IN HUI-AN.

WE made our way to Lohiu in a fearful storm. The water in the road was a foot deep in some places. But there was good cheer at the chapel, for the new preacher seems a promising man. For years there have been grave misunderstandings amongst some of the Christians as to questions of property, marriage, incompatibility of temper, and money. Our friend has settled four out of five of the worst of such cases. He is responsive to our various efforts. He wishes to do more study, and he has faithfully worked at the repairs of the church. Under his care the school is being carried on.

At Phukhi the preacher seems to remember a sharp lesson we had to give him last year as to faithfulness in duty, care for the young, and peace-making between persons who quarrel as to lucky graves. The sub-station Tsin-bo is blossoming into a small school, as well as the usual services.

At Tanghng matters of interest abound. A site of ground offered for a new church, zealous offerings of money and work for building, earnest congregations, the devil stirring in a bad woman who threatens to destroy herself and bring us in for manslaughter through provocation. She is doubtless the tool of designing men, who want to stop us as Nehemiah was stopped in his work, or at least troubled. But we took prompt measures for putting an end to the folly. Showing the low state of the people hereabouts, they have a shrine in honour of a leprous young lady, who is regarded as able to prosper gamblers! I saw the votive-offerings presented at the shrine of this divinity!

Chiongbu.—Close to the church the plague has raged, eighteen dying in one household. I have told the friends of a cure mentioned in a Rangoon paper—viz., Ipecac. Alas! the forms of attack are various and not easily treated. News comes of the Roman Catholic priests having dismissed a man who was our mortal foe last year. Truth prevails in time. I never felt so thankful as now that we are kept from the plan of being shut off from the people, the withholding of Scripture, the denial of individual liberty, and giving undue importance to ceremonial religion instead of experimental acquaintance with the life of God. We are hoping to admit at least a few new members. Those who are being driven to God through plague and sorrow are not to be slighted. But even in regard to such, the preacher has a wholesome fear lest impressions fade when trouble ceases. The preacher's appearance is that of mourning. I asked for whom? It is for his mother, she has been paralysed for twelve years, and her brain has suffered. She seems to have had some lucid moments, and consoled herself by going over part of one of our hymns. The wild grief of heathen hopelessness is modified through Christianity. Gladdening news comes of the blessing granted to our educational efforts in the District City. We want the new middle school to be a decided success. Suitable accommodation has yet to be found.

We are encouraging schools more than ever. The fact is, during the next few years we may have hard work to find men to take charge of the stations, because of the rage for English and money-making. So I am inviting co-operation here, in N. River region and Ting-chiu, these being the most likely places to find a supply. By-and-by, when the English-speaking market is stocked, men may settle down to sensible work.

Sou-cheng lacks a preacher more in sympathy with his people. Great causes of distress occur. A sea-going man who has met with a succession of reverses finds that his wife has committed suicide. Her harsh father spoke to the distressed young wife of the calamities she and her husband were meeting. He condensed the bitterness of his soul into a sentence, which made the afflicted daughter desperate. Said he: "You may as well die, for you meet nothing but bad luck." She took him at his word and hanged herself!

An effort for peace and goodwill is being made at Tanghng. The Christians wishing to avoid a lawsuit are submitting to inconvenience, and patiently enduring bad treatment, so that the question of a site of ground may be amicably adjusted. In working this district nothing is more important than the Christian training of the women and families. If the long-talked of ladies' mission could become a fact, some relief might be gained. The missionary in charge has no rest in spirit because of the neglected state of these many women. And any earnest lady-worker who can only make passing visits is at a loss what to do. A capable staff of Bible-women has yet to be found, and they could not succeed without effective supervision. For the weightiest reasons the woman's mission to this district ought not to be delayed. If the native women were well led they might surely be as serviceable as the men, who have supplied the far greater part of all the workers of the mission.

Bang.—Even in this Bohemian district there is a chance of establishing Western learning, and a hope that we may be entrusted with the leadership. Examples of the South and elsewhere are telling. While at the back is the Royal command to the literary examiners to forward the cause.

An affecting event has happened here in the death, by plague, of one of our few well-to-do adherents, also of his eldest son. The second son, too, is in a weak state of health. The plague has thus wrought havoc. We spared no pains to make the eldest surviving son feel that he had friends who would stand by him in all his trials.

Keh-chhu.—A terrible time of rain here. The new chapel to be built at Soario is a subject of endless consultation. The most cheerful experience is the admission of six new members. Several of them are really sturdy and earnest.

One brings in a family of eleven. A second likewise briugs in his near relatives. It was most refreshiug to hear these men boldly state their deliverance from the fear of devils, from opium, and from evil life through the Gospel. One man was a sturdy fellow of seventy-two or seventy-six years of age—he could not remember which. He had been called to the Truth, so he came. The others pressed in for dear life. God be praised for such encouragements!

Some clever lads appeared at evening prayers last night, and read the Scriptures well. The pastor told them to study arithmetic as the way to business, navigation, science, astronomy, and many openings in life. The lads are poor. The local teachers are insufficient. The District City is nine miles off. We directed them to look to the All-provider.

Khoithan.—Three great facts press here as proofs of the need of a missionary settled in the country:

1. The movement toward Western learning suggests a possibility of widespread interest in all truth. But the one desideratum is foreign help—the oversight of a missionary.

2. There is moral madness in certain adherents six miles off. As they suffered last year, and have not been remunerated to their heart's wish, they are taking the law in their own hands and beginning to seize Roman Catholics! Only by prompt and resolute dealing can they be put down. Their own minister has failed to give them what he owes them.

3. The third proof of my position is in the pastor of the region himself. When a missionary was absent in a far-off field last year, he allowed the civil strife to begin. On another occasion, either through his own or others' fault, he involved us in the cost of a site of ground, for which there was no authority. Now, as I learn from various sources, he is being carried off his feet as to the purchase of a new house offered. Desirable enough, perhaps, for middle school and pastor's house, if we had the money. The man is good and able, but unfitted to stand alone. And this applies to most.

The District City.—Good news is given of the chief ruler. During his year of office he has taken the measure of things. He now knows, perhaps, as well as the truest friends of Madagascar, what the tendency of Roman Catholicism is in regard to civil rights. In one case of suffering extending over a number of years, he sees the weakness—*i.e.*, suffering of Protestants and the brute force of so-called Catholics. He says to our people: "Only wait, I will endeavour to right you. Last year you could not exercise patience, so laid yourselves open to greater hurt."

News comes of good done in a plague district through medicine we recommended. This is encouraging. I cannot learn at present how many have been saved.

Amoy. J. Sadler.

Wanted, to complete sets for the library:—*Chinese Repository*, Vol. I., No. 2; Vol. XIII., Nos. 1 and 2; Vol. XV., No. 4; Vol. XIX., No. 11; Vol. XX., the whole; and the Index Vol. *Chinese Recorder*, Vols. I., IX., X., and XV. Can any of our readers kindly help us to them? We have some back numbers of the *Repository* for sale or exchange. Our best thanks are offered to correspondents for the back numbers of the *Juvenile* sent in response to a previous request.

WOMAN'S WORK

A VILLAGE SCHOOL IN THE MURSHIDABAD DISTRICT.

By Miss Mary Tuck, of Berhampur.

ABOUT seven years ago, near a Mohammedan village, some two miles from Berhampur, a piece of land was obtained and a mud hut erected on it, to act as school-house for the little girls of that and another village near to it. It was not an expensive building, for it was composed only of bamboos and mud, with a thatched roof, and it did not need much in the way of furniture, for the mud raised a couple of feet above the ground made a capital bench for the children, and a little stool for the teacher, with a box that locked, in which he could keep the register and other books, were all that was necessary. Some twenty little maidens attended regularly, funny little creatures they were, with curious marks on their faces, hair ornamented in a wonderful way, large ear-rings, and still larger nose-rings; but by degrees they became tamed, and learned to read and write, while their little minds were stored with hymns and stories and verses about the Saviour.

In the rains the school-house was separated from the road by a deep, wide ditch, full of water, so every year a temporary bamboo bridge had to be built. This usually grew very ricketty and rotten before the water dried up, for folks seemed to think our bamboos common property, and by degrees they grew less and less, so that sometimes it was difficult to get across, but we have always managed it, and had very happy times with the village little ones.

About five years ago Miss Robinson started a Sunday-school there, and not only children, but fathers and mothers came too, till the little house was full, and folks were gathered round the door. It was delightful, as we neared the place, to hear the children, as they waited for us, sing together the hymns they had learned. After the Sunday-school had continued for some time, Miss Robinson went away for a rest, and when she returned was told the villagers did not wish her to continue it. It appeared that during her absence a Hindu Babu had gone round the village and advised the parents not to allow their children to receive Christian instruction. Nothing daunted Miss Robinson went the next Sunday, asking the fathers to meet her. They talked together, and all agreed that nothing had been taught which could in any way harm the children, and from that day the school flourished as before.

Soon after this, as a good many big boys wanted to learn, another mud house was built, where they were taught, and for a little while the two schools went on steadily side by side. However, this did not continue for long—indifference of parents is not the only foe we have to fight against in a village school; there are other quite small and hidden enemies who manage to do a great deal of mischief. And it was so in this case—the school-house needed repairing, so I sent for workmen; but on examining it they found it was absolutely eaten away by white ants, repair was impossible; nothing but a new building, and that on a new piece of ground, could remedy the matter. But for that we had no funds, so for a time the girls went into the boys' schoolroom,

and all were taught together. That answered fairly well, till one day, in the rains, I saw that the walls of school-house number two were somewhat unsafe, and the bamboo beams showed traces of the destructive white ants. We went on a little longer, however, until one day, in a storm, the whole of the wall on one side fell down, and then we were obliged to abandon the spot, and close our school. To go and say we could no longer come and teach the children, was one of the hardest tasks that has come in my Indian life; but I could not do otherwise, for we could not afford to build a new house. As I sorrowfully came away, a man from another village stopped me and asked if I could not come and start a girls' school in his village. What could I do? Under the circumstances there was nothing for it but to tell him of my inability to agree to his request. That is but one instance of the openings for schools and regular teaching in the villages round Berhampur. The reduction in L.M.S. educational grants has been very disastrous to this work; instead of more we are obliged to do less, and in this district, if *we* do not enter in the open doors, there is no one to do so in our stead. For about two years Badarpur village had to be left beyond what the Bible women could do by occasional visits; but this cold season, reinforced and strengthened by Miss Robinson's return, we decided to start a Sunday-school again. Many of the children known to us had, during the two years, been married, and those in the village were quite strangers. We were allowed to use the courtyard of one of the huts, but the first day only one boy had courage to come near us. We saw several pairs of eyes peeping over the wall; but do what we would, could not get them to come any farther. However, we persevered, and now for some weeks the attendance has been between twenty and thirty. They all squat happily on the ground, try and join in the hymns, and listen to the Bible story.

But the fathers and mothers are very anxious that they should be taught in the week as well as on Sunday, and beg us to start a daily school again. I mentioned this fact in writing to our friends at the Centenary Memorial Schools, Kennington, and they have sent us the money to build a new school-house. This is now finished, and we are beginning to do what we can by going two days a week and teaching. Will you not join us in praying that soon we may have the funds necessary, so that a good teacher may be engaged, one who will so teach, that many of the little ones taught in this new school-house may learn to love and trust the Saviour Who so loves them.

INDIAN WOMEN AT A WELL.

ANNAMMA, OUR BIBLE-WOMAN.

By Mrs. Morris Thomas, of Vizagapatam.

ABOUT three years ago an elderly woman came to our Telugu service in Vizagapatam, and said she had come from Nagpur. She brought a letter of recommendation from the pastor of that place and expressed the desire to do

the work of a Bible-woman. We required one at the time, so asked her several questions about her previous history. We found she was a native of Rajahmundry, and she was formerly a heathen belonging to the weaver caste. Her son had gone to Nagpur to live, and while there had become a Christian. After his conversion he wrote to his mother and said, "I have entered the fold of Christ, will you not come?" As soon as the letter was read to her she felt a desire to join him; she went to Nagpur, and she also became a Christian. She was then employed by Mrs. Cooper, the missionary's wife, as a conductress to bring girls to school. She remained for years in that place, and learnt to read Telugu, but as the language spoken there was Marath, she had a great longing to return to the Telugu country, where she could attend Telugu services and speak fluently to her countrywomen of the true God and Jesus our Saviour. We were very glad to employ her, and she very soon made herself quite at home among the people of Vizagapatam. She used to go along the streets, and when she saw a woman standing at the door, she would go up to her and say, "Will you hear God's Word?" If the reply was favourable she would go into the house, and then and there begin some Gospel narrative or tell the woman something from the Old Testament. If the woman said, "No, I do not want to hear," she would go further on. Although not a very fluent reader, still she was very earnest in her appeals to the women to turn from their idols and worship the true God. Some Hindus have told me "she is a woman of faith." Once I told her I was going to write to the friends at Fulbourne who support her, and asked her if she wished to tell them anything. She replied, "Tell them that God is very good to me, a miserable sinner."

She is very fond of visiting the weavers, as she knows all about their work, and they welcome her and look out for her visits.

There is one thing very remarkable about her—she is always thankful. Although she has only one small room to live in, and no furniture, only a mat and a pillow to lie on, and a few pots to cook her food with, she never murmurs. When she came to our house on a visit, we gave her a cup of tea with some bread and fruit; she would always thank God aloud for His mercies before she would partake of them. She was not always as cleanly dressed as we would wish to see her, and we had to tell her so. She said the washerman did not wash her clothes clean, but she said, "I do not stop away from chapel because my clothes are somewhat soiled, for God looks at my heart and not at my clothes."

Once there was a native Christian wedding at Wattai, and an invitation was sent to Annamma. I asked her if she was going to the wedding, and she said, "No, I have my work to do and cannot go to weddings."

She used to visit several of the villages round Vizagapatam, and, as she could not very well return home in the evenings, she carried some rice in a bag and cooked her food wherever a place was given her. She also carried a small brass pot for drinking-water, as the heathen would give her water, but objected to lending their vessels to drink it out of.

She always felt very anxious to go to Rajahmundry to visit her relatives whom she had not seen since her conversion. We did not like to let her go alone, as it was a day's journey by train from our place. In June, 1893, some friends of ours, who belonged to the Lutheran Mission in Rajahmundry came to stay with us during the hot season, and they promised to take Annamma back with them and look after her. She only asked us to give her enough to pay her railway fare, she said she would manage about her own food. She was away a month, and looked very happy on her return. Her people had recognised her and listened to her message. They also gave her two cloths to show that they appreciated her visit, and begged her to come again. The following Christmas she asked us again to allow her to go, and she said, "You need not pay my railway fare this time, for I have saved it from my pay." Her relations again offered to give her some cloths, but she said she had just received some from us and so did not require any. Then they gave her six rupees. When we consider how fond the natives are of money and how tightly they cling to it, it was a surprise to us to find they had given her that amount. She brought it to us and asked us to keep it for her.

She is now getting to stoop badly. Old age is telling upon her bodily, but her spirit is young and bright. May God bless and keep her in her old age, and may she find that she has been the means of leading many from darkness into light. We pray God to raise many more such women to labour for Him among the dark, benighted women of India.

BOOKS ON MISSIONARY TOPICS.

EYE-GATE; or, Native Art in the Evangelisation of China. By Wm. Wilson, M.B.

MR. WILSON has in this book given us thirty coloured reproductions of Chinese paintings, illustrating Biblical subjects, as used by himself and his helpers in his work in China. There is, perhaps, no surer way of impressing the native mind with Scripture narratives and lessons, especially in countries where there is an indigenous art so fully developed as in the celestial empire, than by pictures displayed during the delivery of an address or lesson. The pictures before us exhibit in a quaint, but forcible way the ideas which the Chinese painter has imbibed of Bible stories and teaching. At the same time the letterpress of the book is eminently calculated to impress the English reader with the vast needs of China, and the stupendous efforts which must be made by Christians before China is won for Christ. Mr. Wilson's pleading is earnest, pointed, and personal, and we would bespeak a careful and prayerful perusal by all interested in the great missionary cause.

COPY OF THE JUBILEE ADDRESS TO THE QUEEN.

"TO THE QUEEN'S MOST EXCELLENT MAJESTY,—

"Madam,—As faithful subjects of your Majesty, the Directors of the London Missionary Society venture to express their gratitude to Almighty God for your Majesty's long life and prolonged, auspicious, and truly beneficent reign. The Directors, in common with the people of the land generally, cherish towards your Majesty sentiments of the deepest loyalty, affection, and devotion, and they welcome the opportunity of conveying these feelings to your Majesty.

"In view also of their own special responsibility and sense of duty, at a time when in every department of life and thought, of extension and development, comparisons are being instituted between the British Empire of 1837, when your Majesty ascended the throne, and the British Empire of to-day, when your Majesty's Diamond Jubilee is being so heartily and universally anticipated, the Directors think that the missionary aspect of the nation's history ought not to be overlooked. More than forty years of the great modern missionary enterprise had passed before your Majesty came to the throne, the older societies, amongst which the London Missionary Society takes high rank, were already in full work, and were gaining their early victories; but the most significant and successful developments belong to what will be known to posterity as the Victorian Era, and the Directors of the Society question whether in any sphere of national activity and progress more satisfactory results can be shown than in the endeavour to share with all the nations of the earth the blessings of Christianity.

"The first mission established by the Society was in the South Seas. Two months before your Majesty's accession that distinguished man, the Rev. John Williams, subsequently known as the Martyr of Erromanga, had published his 'Missionary Enterprises,' dedicating the volume to your Majesty's august relative, King William IV., and the book had rapidly passed through many editions. He was making successful efforts to raise funds for the purchase of a missionary ship, in which, a year later, he again sailed for the Pacific. This reminiscence serves as a reminder that even in Eastern Polynesia, now completely won from barbarism and brought under Christian guidance and civilisation, only the first stages of advance had been reached; while in the darker, wilder, and more savage Western Polynesia not even a beginning had been made. It was not until John Williams had returned to the South Seas that the series of voyages (on the first of which he fell a victim to the club of an Erromangan) was commenced that opened the Western Islands to the missionary and led to their occupation by the different sections of the Christian Church. All that such names as Fiji, the New Hebrides, the Solomon Islands, Melanesia, and New Guinea now imply to the friends of foreign missions; all, too, that commerce, science, peaceful government, and the advance of Western civilisation in those regions have gained by the successful development of plans initiated in the first instance by this Society, but adopted and followed by others coming to the Society's aid, was still unattempted and unachieved sixty years ago.

"In that vast dependency of India, of which your Majesty is now Empress, a number of earnest-minded, devoted men were fighting the first Christian battles against Brahmanism, the iron rule of caste, and the open support of heathenism and idolatrous ceremonies by the East Indian Government. Though not privileged to see much fruit of their labours themselves, they yet patiently toiled on, knowing that their 'labour' would not 'be in vain in the Lord'; and could those pioneers have foreseen the marvellous changes that have taken place in India since their day—the recognition by responsible officials of the pure and elevating moral influence of the missionary, the weakening of caste, the abolition of suttee, the gradual but sure uplifting and education of woman, the general readiness of the people to listen to the itinerating preacher, the extensive movement of low caste races towards Christianity (which in a dim, dull way they see to be rich in promise for themselves and their children), and the widespread influence of Christian teaching and of the Christian spirit, the 'leaven' which undoubtedly is beginning to 'leaven the whole lump'; could they have foreseen that the work in Travancore, where this Society was already at work, would be multiplied tenfold—the 6,000 Christians then under instruction becoming 60,000—that in the Telugu country another of the Society's special fields of labour in India, many

thousands of the people have already been brought in, and that many more are ready to come ; and that India, as a whole, has 600,000 Protestant Christians, their cup of joy would have been full to overwhelming.

Turning to the WEST INDIES, which early engaged the attention of the Society, striking progress has also to be chronicled. Prior to the great Act of Emancipation both Jamaica and British Guiana had been occupied, and when your Majesty came to the throne a band of missionaries was there occupied in training the emancipated negroes to make a wise and right use of their newly found liberty, and in endeavouring to build them up in simple, self-supporting church life, based on sound Scriptural teaching and genuine spiritual appreciation and acceptance of the evangel of God's mercy and love. As an evidence of the success of the efforts of these good men and their successors, the Board can point your Majesty to the fact that the Mission stations founded by the Society in the West Indies are no longer 'under tutors and governors.' They are living an independent church life, guided by their own pastors, most of whom are themselves the descendants of negroes, while, three years ago, the last English missionary representing the Board in the West Indian Colonies withdrew, and his place is not to be filled up.

"Again, the Directors would emphasise the fact that at the commencement of your Majesty's reign the great EMPIRE OF CHINA was still closed to the Christian missionary. Even Canton, which Dr. Morrison, the first Protestant missionary to China, had occupied as the Society's emissary, had had to be abandoned. Undaunted by apparent defeat, however, a handful of earnest men remained encamped, as it were, at China's gates, anxiously praying and looking for the day of their opening. Extensive translation and printing operations were being carried on in Malacca and Batavia, and preparations were well forward for an immediate entrance into China itself the moment this should become possible. What a contrast to the position occupied at the present moment, when not only open ports and Peking, the capital of the Chinese Empire, but inland towns and villages in remote districts are occupied ; when fruitful country work is opening up in many directions ; when, in the Fu-Kien Province, from which came the painful tidings, eighteen months ago, of the terrible massacre of ladies sent out by the Church Missionary Society, last year some thousands of people discarded their idols and applied for Christian instruction, no less than 5,000 of whom were accepted by the different Missions as catechumens ; and when two of the Society's missionaries are absent from their station visiting the one province of China which has hitherto been almost sealed against the Christian religion.

"In 1837, the year of your Majesty's accession, the Society was engaged in a strenuous struggle in SOUTH AFRICA. It had on the one hand to grapple with the degradation, animalism, and gross darkness of the native races, and on the other with the avarice and cruelty of the white colonists. Mission stations had been established in Cape Colony, and beyond the limits of the Colony others had ventured into what were then unknown regions ; among them Robert Moffat, to whom your Majesty once accorded an interview, who lived and laboured at Kuruman. But Africa in those days was verily the Dark Continent, unexplored, unknown, whose secrets were still hidden from view. Not for another four years was David Livingstone to join Robert Moffat at his station as a missionary of this Society, and from that point commence the journeyings which, widening and extending, finally made Africa known, and her claim upon Christian nations generally recognised. Probably in no part of the world have greater changes taken place during your Majesty's reign than in Africa ; and when the movements now in progress have come to full fruition, the transformation will be more marvellous still, while history will testify to the beneficent service rendered to Africa's down-trodden sons and daughters by this and kindred Societies.

"One more reminiscence the Directors venture to submit to your Majesty. In February, 1837, an Embassy from the Queen of Madagascar to His Britannic Majesty King William IV. arrived in London. It consisted of six officers, two of whom had been teachers in schools established by the Society. When presented to His Majesty at Windsor, His Royal Consort, after a brief conversation respecting the condition of Madagascar, said in a highly impressive manner, addressing the members of the Embassy, 'Tell your Queen from me that she cannot do anything so beneficial for her country as to embrace the Christian religion.' Queen Ranavalona I. herself never accepted that wise and gracious counsel, but Ranavalona II. became a sincere and humble Christian woman, and Ranavalona III., her successor, now an exile in the Island of Reunion, followed in her steps. Both of these Christian ladies did much to encourage the progress of Christian civilisation in that great island, and had the satisfaction of seeing their people raised from ignorance and superstition, and started on a pathway of upward progress. Recent changes in Madagascar have for the present seriously interfered with missionary operations, but the future will undoubtedly show that the influence of those missions upon the people has been permanent and beneficial.

"Missionary methods also have made great advance in the past sixty years, notably in two directions—namely, in the employment of single women as missionaries, and in the employment of medical missionaries, both men and women, both of which agencies have proved unexpectedly potent for good.

"In bringing these facts to your Majesty's notice the Directors have naturally dwelt upon the fields of missionary labour in which their own agents have been chiefly occupied, but the Society has no monopoly of missionary work. Misunderstood and feebly supported as it must be confessed that work was sixty years ago, to-day all sections of the Church are recognising more and more definitely their obligation to extend the blessings of the Gospel of Christ to the entire human race ; and for the growth of the missionary spirit and the Christian sense of indebtedness to man as man, irrespective of race, colour, language, country, or condition, which has marked your Majesty's reign, the Directors would humbly and devoutly thank Almighty God. They would also earnestly pray that your Majesty's life and reign may be prolonged to see yet greater evidence of God's blessing upon your Majesty, upon the Royal Family, and upon the Empire over which He has called your Majesty to reign.

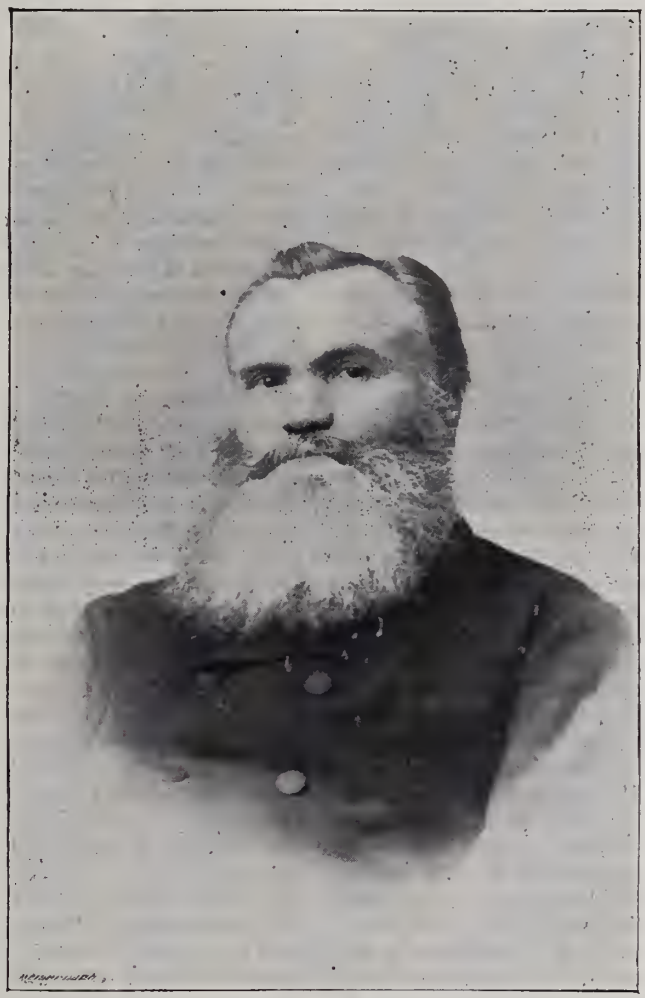
"Signed on behalf of the Directors,

THOMAS GREAR, *Chairman.*
G. W. DODDS, *Deputy Chairman.*
ALBERT SPICER, *Treasurer.*
ARTHUR N. JOHNSON, GEORGE COUSINS, } *Secretaries.*

PORTRAIT GALLERY.

6.—THE REV. ROGER PRICE, OF KURUMAN.

WALES has given many of her brave sons to the London Missionary Society, and amongst them is the subject of the present sketch. The Rev. Roger Price was born at Merthyr Cynog in 1834. After studying at Western College he was appointed by the Directors to the Makololo Mission in 1858. Livingstone at that time was in the midst of his travels, and had succeeded in persuading the Directors to attempt some new missions in the interior of Africa. The party destined for this new scene of work among the fierce Mokololo included the Rev. H. Helmore, his wife and four children, and Mr. and Mrs. Price. Few stories of pioneer missions are sadder and darker than that of this little party, which set out so hopefully and bravely for the unknown work. After passing through the countless hardships of a journey of a thousand miles beyond Kuruman, they arrived at their destination and settled down among the fierce, wild tribe of the chief Sekelutu. But in a week all were laid low by fever, or, as it is feared, by poison, and Mr. Price had the terrible ordeal of burying Mr. and Mrs. Helmore, two of their children, and his own little baby. Then the Mokololo advanced on the now weakened mission station and plundered it. At length, robbed of nearly all their goods, they began the tedious journey back to Kuruman. On the way Mrs. Price breathed her last.



THE REV. ROGER PRICE, OF KURUMAN.

From 1862 to 1866 Mr. Price laboured in Shoshong, and for many subsequent years he was connected with the mission at Molepolole, or Logageng, as it was then called. Having been appointed by the Directors to visit the East Coast of Africa to find out the best route to Ujiji, he went to Zanzibar in 1876, and from there proceeded up country to Mpwapwa, obtaining much important and useful information. When the Foreign Secretary, the Rev. R. Wardlaw Thompson, was visiting the stations in Bechuanaland and Matabeleland, Mr. Price accompanied him. In 1884 he was appointed to succeed Mr. Mackenzie as the tutor in the Moffat Institution at Kuruman. From that time until now he has been labouring at this station, which for fifty years was the home of the late Dr. Moffat, and whose daughter, Elizabeth, became Mrs. Price in 1861. Kuruman, like all the other parts of Bechuanaland, has suffered much during the past two years from famine, pestilence, and the dread rinderpest. The revolt of several tribes has also increased the trouble of the land, and the Moffat Institution was made, for a time, the centre of a British encampment. The difficulty of transport made it impossible to visit the out-stations, but another part of the work increased, for the herd boys, who no longer had cattle to attend, readily entered the schools.

Mr. Price completed, in 1896, a new translation of the Old Testament from the revised English Version, which task involved three years of very hard work.

THE PRESENT ATTITUDE OF EDUCATED HINDUS.

BY A BENGALI CHRISTIAN.

THOSE who have the fullest knowledge on the questions relating to the social progress of the Hindu community admit that Christianity stands behind all its reforms, social and spiritual, and that it is the same spirit which is at the root of the forward movement which has been so apparent in recent years. Hindus are divided into innumerable small sections, and each section has its own peculiarities. The leaders of the different sections are trying to improve the social and spiritual condition of their own people and to bring them to one common position. The grand idea of the Fatherhood of God and the brotherhood of man has made a deep impression on their minds, though it was quite unknown to the Hindus before the English and American missionaries came here to preach the gospel of redemption.

But, since the beginning of this century, as the divine truths of Christianity have been made known to the Hindus, they have begun to see the errors of their forefathers on matters about sociology and religion. Since then the spirit of reformation has awakened in Hindu society, and prominent reformers may be divided into two classes. My remarks have special reference to Bengal, my own country, but I believe that they are more or less true of other parts of India.

The first class are those who follow in the footsteps of Raja Ram Mohun Roy, the great Hindu reformer and founder of Brahmoism or the Theistic Church in India, and Babu Keshub Chunder Sen, the powerful Brahmo missionary, whom his followers regard as the apostle of this age, and the medium through whom God has revealed His truth in India. These men imbibed to a great extent the spirit of Christianity. They and their followers take the position of the Unitarians of England and America. They worship the Father of Jesus Christ, although they have not yet accepted the Divinity of Christ. Many other thonghtful Brahmos admit that Christianity is superior to Hinduism, and are making slow but sure progress towards the same goal. This fact can be testified to by innumerable instances. They have such love for the Saviour of mankind that they observe the anniversary of His birth by holding religious services in their own worshipping places. I have often heard Brahmo ladies sing the sweet hymns from Sankey's collections. Some prominent Brahmos send their children to our Sunday-schools with the view that they may become good men and women if they are influenced thereto by the example of Christ. Mr. P. C. Mozoomdar, of Calcutta, who advocated the cause of the Brahmo faith at the Parliament of Religions held at Chicago, delivered a lecture during the recent anniversary celebration of the Brahmo Somaj, on the "Place of Christianity," and said, "What is the present environment of India? It is Christian, direct or indirect. Behind the august sceptre of India's Empress it was the Spirit of Jesus Christ that ruled these vast realms, and produced a new atmosphere of moral life far-reaching in its effects. The mission of Christianity is to seek and save the fallen. India is just now full of misery, disease, want, sin, and darkness. And such a religion has, therefore, a great mission in it. Why should we, then, be hostile to the teachings of the meek Jesus?" From this, and hundreds of other extracts from the speeches and writings of many illustrious sons of India, it can be easily proved that they do deeply think of Christianity, and are consciously coming into closer contact with the Saviour.

The second class of Hindus are those who have not yet advanced so far as the Bahmos. They are known as the Progressive Hindus. Although they have not yet sufficient moral courage to break the fetters of their superstitions and wrong views concerning the caste system, widow and child marriage, and idolatry, yet they lament over the social degradation caused by the old laws of the Hindus, and fully discuss the question of social reform. They have a tendency to spiritualise and philosophise all the mythological descriptions of their gods and goddesses. They try to whitewash decaying and rotten institutions by esoteric explanations and fine phrases. The Lord has opened their eyes to see the defects of their own religion, and the beauties of Christian doctrine.

Hindu society is now in a state of great confusion. The educated Hindus have no genuine faith in their own religion, but they do not yet possess sufficient moral courage to accept Christianity for their own salvation. There is a general dissatisfaction with their own religion and an endeavour to move out of the terrible darkness into the full light of the gospel of peace. The time is not far off when the Indians shall find rest and peace under the wings of the Lord's anointed.

It is exceedingly gratifying to notice that every year large numbers of Hindu young men are boldly entering the fold of Jesus. Most of them come of good families, and they have literally given up everything for Christ's sake. Many instances can be given to show that many of India's youths being convinced of the truths of Christianity and touched by the unspeakable love of Jesus, have heroically fought with all the opposition and hindrances put in their way by their relations and friends, and stood firm for their dear Saviour against all the furious attacks of their unbelieving foes. They have learnt at the feet of Jesus how to live and how to die for the Master's glory. It is not a small matter on the part of such young men to embrace Christianity, for it means being expelled from home and deprived of every advantage which orthodox Hindus naturally enjoy. If they are the sons of landowners, by being Christians they are surely disinherited and disowned. Hundreds of young converts, who are the strength of our churches and the glory of our land, have come through fire and blood into the Kingdom of God. Their devotion and self-sacrifice cannot be adequately described. They do not expect anything from this world, but look up to heaven for eternal blessing and true enjoyment.

There is a grand future for India in the days to come. The spiritual influences which the missionaries and the native Christians are exercising in India in various ways, will draw the whole nation to the foot of the Cross of Christ, and one day from north to south and from east to west of this great country He shall be owned as Lord and King.

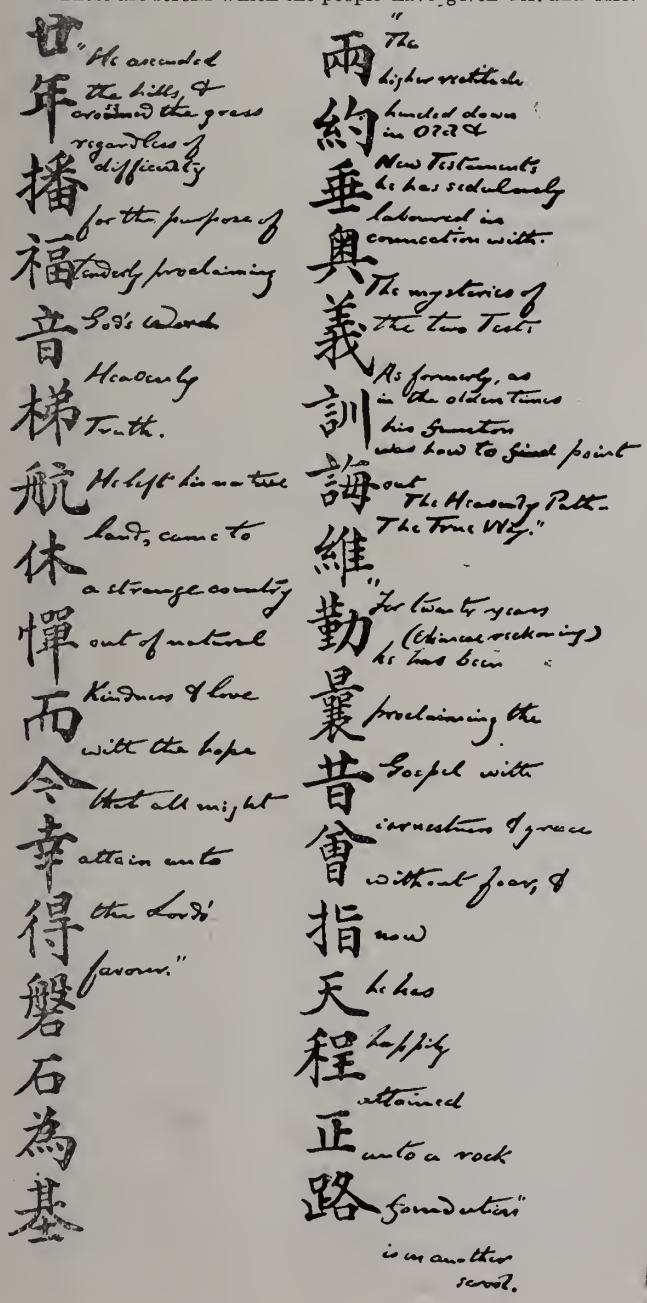
GOPAL CHANDRA DUTT.

A LETTER FROM CHUNG KING.

"Chung-king, West China,
"May 7th, 1897.

"DEAR MR. COUSINS,—You will be glad to hear the Wilsons and I are safely housed in our beautifully situated new abode. They came last week, after a short stay across the river, straight here, and on the dining-room table the natives put native sweets and flowers to welcome them.

"These are scrolls which the people have given Mr. and Mrs. Wilson. Mr. Wilson has been now over nineteen years in China so the new house comes in as a worthy present in the hope his life may be long spared to work here.


甘年播福音梯航休憚而令幸得磐石為基
"He ascended the hills, & crossed the grass regardless of difficulty for the purpose of widely proclaiming God's Word Heavenly Truth. He left his native land, came to a strange country out of natural Kindness & love with the hope that all might attain unto the Lord's favour."
兩約垂奧義訓誨維勤曩昔會指天程正路
"The higher methods handed down in Old & New Testaments he has sedulously laboured in connection with. The mysteries of the two Testaments As formerly, as in the olden times his Question was how to find point out The Heavenly Path— The True Way."
"For twenty years (Chinese reckoning) he has been proclaiming the Gospel with earnestness & grace without fear, & now he has happily attained unto a rock foundation"
is on another scroll.

"Mr. Dice, our native evangelist, has given me a fan on the occasion. All well. With kind regards.

"R. WOLFENDALE."

ECHOES FROM THE HOME CHURCHES.

ON the invitation of Mr. and Mrs. W. H. Brown, a pleasant and profitable Missionary Garden Party was held at Harts, Woodford Green, on Thursday, July 15th, the guests being the ministers and delegates, with their wives, connected with churches in the Eastern Division of the Metropolitan Auxiliary Council. There were also present, the Revs. George Cousins, and G. A. Shaw, as officials of the Society, and the Rev. I. H. Hacker, of Neyoor, Travancore, recently appointed by the Board to devote his furlough to special deputation work in London.

Tea having been served on the lawn, a meeting was held under the cool, wide-spreading branches of the splendid cedar tree that graces it, Mr. Brown being voted to the chair. After a hymn and prayer by the Rev. J. Knaggs, of Stratford, Mr. Cousins introduced Mr. Hacker to the meeting, and explained that Mr. Hacker's appointment was due to the fact that the general contributions to the Society from the London churches had recently shown a tendency to decline, and that some new impulse and inspiration seemed necessary to secure for the Society's work the interest and sympathy which it deserved. A missionary specially told off to go in and out amongst the churches, Sunday-schools, societies of Christian Endeavour, and other organisations, devoting his Sundays and weekdays alike to such service, for a period of twelve months, would, it was hoped, provide this new motive force. Hence the appointment.

Mr. Hacker briefly responded, expressing his willingness to do all in his power to serve the churches in the way indicated, and besought the sympathy and prayer of those present for him in the new undertaking.

Following this special object of the meeting, there was also a conference on the general position of the Society and the reasons which had prompted the Board to pass the important resolutions adopted on June 15th. An earnest spirit of determination to grapple with the situation was manifested, and, adopting a suggestion made by the Rev. W. Dorling, of Buckhurst Hill, it was resolved to appoint Wednesday, October 20th, as a *Missionary Day*, at which morning, afternoon, and evening gatherings (with intervals for luncheon and tea) should be convened—viz., in the morning at 11 o'clock, for prayer and conference; in the afternoon at 4 o'clock, for a missionary sermon; and in the evening at 7.30, for as earnest and living a public missionary meeting as can possibly be organised. Woodford Green Church, of which the Rev. W. E. Anderton, M.A., is pastor, was selected as the place of meeting, and an influential local committee, with Mr. Brown as chairman and Mr. P. J. Whitaker as secretary, was appointed to arrange the details.

After a vote of thanks to the host, and prayer by the Rev. George Wilkinson, the meeting, which all felt to have been a most successful one, was brought to a conclusion. Great hopes are entertained that the Missionary Day in October will be the means of greatly stirring missionary interest in the neighbourhood.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

CHURCH VISITATION.

THE Rev. Frank P. Joseland writes:—"Last week, the Rev. A. J. Hutchinson and I paid a visit, in the Gospel boat, to three churches in Mr. Macgowan's district near Amoy, opposite Chioh Be, on the way to Chiang Chiu; and perhaps a few notes may be of interest. At Tang Be the preacher, a man about fifty years of age, has recently died after doing very good work in several stations for a long term of years. He was ill for some months, and the people have been very kind to him; not only during his illness, but since his death they have promised to pay up all his salary for the current year to his widow and children. A member has also presented a large piece of ground to the church for building a chapel and other buildings (the ground is worth some 80 dols.), and the other members have collected 70 dols. for the same purpose. There is much to be thankful for in the attitude of these people under the circumstances. Kak-lu is an older church, and, under one or two incompetent preachers, had sadly deteriorated, so much so that we were even thinking of closing the building. But I am glad to report that last year and this a better spirit is becoming manifest among the people. They have rallied loyally around the new preacher, a son of our oldest Amoy pastor, and have increased their share in the preacher's salary from 10 dols. to 33 dols., and have also subscribed further sums for some very necessary repairs to the chapel. I received four adults and six children by transfer, and four were proposed for membership, to be received next time. In fact, the church seems to have risen from the dead, and we may now hope that a better state of things will prevail than of yore. May God cause the improvement to be permanent. I have to report progress at O-su Kio too. It has only been an out-station, but now there are twelve adult members, and ere long it can become a separate church. I baptized two adults and two children, and the answers of the adults, one woman and one youth, were very satisfactory, showing evident signs of the working of the Spirit of God. There is a boys' school here, too, that is doing well, and I pressed the teacher and the preacher to see to it that these young hearts should get a good knowledge of Scripture, and, if possible, all learn to read the 'Amoy Romanised Colloquial.'"

A PRAYING PEOPLE.

IN describing one of her trips up the North River, Miss Carling says:—"Chiang-pêng impressed me more than any other place. There is no Bible-woman, and the preacher's wife cannot read, and knows but little. Yet the women are making good progress. The secret lies here. The Chiang-pêng people are a praying people. At the prayer-meeting on Saturday evening over twenty brethren were present, and all took part in the meeting. These brethren have taught their wives to read hymns and pray. On Sunday morning there were a number of heathen women present, so directly after the service I asked the preacher to request the brethren to disperse quickly and quietly, as I wanted to speak to the heathen women. In a moment or two you could have heard a pin drop, and as you cannot see the men's quarters, I supposed they had all gone. What was my surprise when I had finished speaking to see the brethren all quietly sitting in their places, and the preacher said, 'Now you have all heard what the Koniû has said, you must go home and question your wives, and tell them again and again, until they remember all that they have heard.' In the afternoon I met with the Christians, and eight of these prayed after I had spoken a few words. In the evening there was a general application from the brethren for a simple prayer to teach their wives, I having given a paper containing a prayer to two of them. The school teacher also wrote out 'Gentle Jesus' and 'Jesus, tender Shepherd' at my dictation, as he wished to teach them to his pupils."

FAMINE RELIEF WORK.

FOR some months past our ordinary work has been so intertwined with Famine Relief work as to make it almost impossible to speak of the one apart from the other. Most of my work lies in the village of Nyi Basti, where we have a school of the usual village type and some zenanas. During this time of famine the parents of the latter and others in distress have come to the school-house for help. Morning after morning on my arrival, women would be sitting round the door, while others would come later. In spite of the interruption to the regular work, I felt I could not turn them away without inquiring into their individual circumstances and giving help where it was needed. After opening school I would sit in the doorway, with pencil and note-book in hand, and question them one by one. Meanwhile the children have been going on steadily and happily with their lessons, knowing that the big basket of coarse grain which I brought from home will presently be sent to the bazar to be roasted, and afterwards will be divided among them. An hour and a-half has gone in talking to the women, and now it is the children's turn. Each of them receives a

handful of grain, and sometimes a tiny bit of rock-salt as a great treat. Before eating they all join in a short thanksgiving to our Father in heaven. In time of famine like this a little grain divided among the school children two or three times a week is a great addition to their otherwise scanty food. The friends at home who have so liberally supplied us with funds for the poor will be glad to know how their gifts have been appreciated, and what a real help they have been to many a poor family in this time of distress. Going to school one day I was called into a zenana to see a crippled old woman, the mother-in-law of one of our pupils. She was literally clothed in rags, and seemed to be in great poverty. I gave her a few annas. Her eyes filled with tears as she thanked me. 'But you must thank God," I said; "the money is from Him, not from me." Looking rather puzzled, she enquired: "From God? Thank God?" But soon grasping my meaning, like a little child she raised her voice with mine in thanksgiving to the Great Father who loves her, and of her own accord ended every stammering clause with the word *Parmeshwar* (Supreme God).

Benares. M. H. SPENCE.

NEW GUINEA.

DEATH OF A NATIVE TEACHER'S WIFE.

THE Rev J. H. Holmes writes from Iokea:—

"Our New Year's Meeting was the most enthusiastic we have had here in the Gulf. Not only were all the friendly tribes represented, but we also had a real cannibal from cannibal-land. For the first time he came thus far East, and spent ten days with us. We were able to establish a friendship which has already proved of great service to me. Thus the year began brightly, but the dark days followed quickly. Death broke into our midst and took from us a student's wife, the one we seemed least able to spare, as she and her husband had decided to be amongst the first of our students to go to the Kapakapa Institution—a big venture for the young friends here. This trouble was followed by a general run of sickness. Every week brought a teacher or his wife in from the out-stations, sick. This continued until the end of February, when I began my visitation work. At Vailala awaited me the greatest trial of all, for on my arrival there I found Tarikaniga's wife (Rima) dangerously ill, and recognised at once that she had passed beyond recovery. Those days and nights before the end came seemed to lengthen into weeks, and, although the loss of one from our little band of workers is a big consideration, at the same time we could not help feeling relieved when the end came, for with it her struggle ceased. She succumbed to fever and its complications on March 3rd, and was buried the same day. The Orokolo teachers came in to render assistance. Naime, the native teacher in the adjoining village, as is his wont, did all he could to help to lessen the trial for Tarikaniga. It was a sad little company of workers that stood by Rima's grave; each felt it to be a personal loss, and probably many of those wild savages who assembled at the funeral service shared more deeply in our sorrow than we at the time realised. Rima had lived with them several years, the only foreign woman in their midst. She had helped to lead some of them out of darkness toward the true light, and, just as the dawn began to break in that village, her task ends there, to be continued, we believe, in a higher service beyond."

TRULY BRIGHT DAYS.

"But," continues Mr. Holmes, "whilst we have had dark days during these early months of the New Year, we have had more of the truly bright ones than have hitherto been known in Elema. At Orokolo our hearts were cheered. It seemed at one time that the people were utterly indifferent to the message we gave them, but the Holy Spirit has aroused them into life, and in Taavivi's village twelve were baptized and admitted to church fellowship. In Kalo's village the two first converts were baptized, and the congregations in both villages at week-day or Sunday services are literally crowded. After, the church in Taavivi's village was packed that there was not standing room left. I saw more people outside than formerly attended service or came near us in any way. This is most cheering, especially as now the women share in common with the men in being taught and enlightened. I must forego giving you details of all the blessings we have received, and the triumphs we have witnessed, in nearly every village. Suffice it to say that throughout the district eighty have been baptized since January, the majority of whom have waited twelve months before we would admit them into church fellowship. Our schools, too, have at last taken definite form, and in every village there is a fairly good attendance, and classes are conducted twice daily. My one question at each village has been, 'Why this great change?' The one answer has been, 'Because we have prayed for it daily.' That is the only true answer. We have a district Watchers' Band; every centre of work has its own day; each teacher is mentioned by name, his work and his people specially pleaded for, and not in vain. The 'Watchers' at home may feel encouraged by testimony such as this from our benighted Elema. In addition to the villages occupied by teachers, seventeen others were visited, and a week spent with our cannibal friends in going from village to village, and, apart from the losses by death (which are losses indeed), there is every reason to be hopeful that the day is not far distant when Elema will break off from its past and begin a new life. "It can be justly asked in reference to our little church here, 'What are these amongst so many?' But we do not forget that the Miracle-worker of old lives to-day, and can do here what He did in Galilee. In Him our hopes are centred."

THE Gospel is not the only benefit conferred upon heathen nations by Christian missionaries. They have been the heralds of commerce, the advisers of rulers, the compilers of dictionaries, the founders of schools. The death of the Baptist missionary who invented the jinrikisha, the most popular vehicle of Japan, was only recently announced. Now a Presbyterian missionary in China has invented a type-writer for the Chinese language. There are something like 18,000 characters in the Chinese language. About 4,000 of these characters, which are in common use, have been placed upon the wheels of the type-writer. The saving of time and patience, not to mention ink and pens, such a machine will effect, may be easily imagined. The readily imitating, educated Chinese will speedily adopt it for business purposes.—*The Standard.*

A PLACARD against the binding of women's feet has been posted all over the city in the province of Honan. It was written by a non-Christian Chinese literate, and is an interesting evidence of a dawning consciousness that they have something to learn from the "barbarians" besides the making of cannons—in which they have, for many years, been willing to acknowledge our superiority. Its arguments are quaint:—"The misfortune of binding feet makes not only women suffer, but men too. Before bandits arrive men could often escape, but they have wives and daughters whom they cannot leave behind. Foreign women have natural feet. They are fierce and can fight. But Chinese women are too weak to bear even the weight of their clothes."—*The Presbyterian.*

THE Moravian friends are preparing to send new recruits for the old L.M.S. Mission station at Urambo. Three missionaries and their wives will shortly proceed thither. In the monthly organ of the Moravian Society a long letter is published from Mr. Draper, the solitary missionary stationed there. He is "holding the fort" bravely till the reinforcements arrive. He speaks of the Sunday services being attended by 300 or 400 natives huddled together like sheep, the school well attended, and everything appearing hopeful and promising.—*Periodical Accounts.*

THE *Journal des Missions Evangéliques* contains the following account of the murder of MM. Escande and Minault, in Madagascar. They left Antananarivo on May 17th, accompanied by Mr. Standing, of the Friends' Mission, with whom they were to visit some churches on the way to Betafo. They had therefore announced their visit beforehand, in order to ensure good meetings. The authorities of Antananarivo had assured them that no escort was necessary. On May 20th Mr. Standing left them, and returned to Antananarivo. They continued their journey towards the south-west, expecting to reach Betafo in about two days and a half. M. Minault travelled in a *filanzana*; M. Escande was on horseback, accompanied by his boy Raïnimanga, who was on foot. On May 21st they made their noon-day halt at Ambatondradrama. Shortly after leaving this place, and while they were passing the market-place of Zoma (that is, of Friday—the markets are held on fixed days, on cleared sites in the neighbourhood of several villages) shots were fired from the crowd which filled the market-place. M. Minault was in front; his porters put down his palanquin and fled, and have not been heard of since. M. Minault was hit by one or several balls. M. Escande got off his horse to help his friend, and seems to have immediately fallen under the fire. Raïnimanga jumped on the horse and carried the news of the crime to Ramainandro, where the missionary MacMahon, of the S.P.G., has a station. According to one correspondent, the murderers had been following the missionaries since the previous evening. But how can this be known? Though some of their clothes were stolen, their gold sleeve-links were left untouched. The murderers are supposed to have been Fahavalos. No one in the village attempted to help the victims.

M. ESCANDE had been six months in Madagascar, supporting alone a task of extraordinary difficulty, "the crushing weight of which," wrote M. Minault in one of his last letters from Madagascar, "no one in France could measure." It was his endeavour to mediate between the Protestant Churches of Madagascar and the French authorities, and to counteract the intrigues of the Jesuits. "I am frightened," wrote M. Escande only a few days before the murder, "to think what a burden will rest upon his successors (after his expected return to France). They indeed will be *four* to bear what he supported alone; but the first moments will be hard for them. Happily all his labours have not been in vain. He has certainly contributed powerfully to render the situation a little less painful for the Protestant Malagasy."

M. MINAULT was one of a reinforcement of six sent out only recently by the Paris Missionary Society, and was intended to minister among the Betsileos, the district which has been the successful field of Jesuit rapacity. It was on his way to take up this work that he was murdered, scarcely a month after his arrival in Antananarivo.

A TOUCHING interest attaches to M. Minault's last letters, in which he describes the dangerous and pestilential journey from Tamatave to Antananarivo. We extract a few passages describing his relations with our English missionaries:—"At Soavina, we were received with touching cordiality by the English missionary, Mr. Peake, who offered us hospitality in his beautiful station, which is surrounded by a fine garden. How good it seemed to us, after our frightful encampments and boxes of tinned meats, to find nice shelter and food! We seemed to enter into a paradise. I was able at last to wash myself; I had passed

three days without washing or undressing. . . . The time we passed at Mr. Peake's was a time of infinite sweetness and rest, above all when we saw our dear Escande arrive on horseback, bringing with him joy and energy, youthful strength and unwearied faith. What a valiant and valuable man he is! We stayed with him till noon at Mr. Peake's. We found the Malagasy Christians there under the cross, but firm. The church and school are occupied by Algerian tirailleurs. It was sad to see that beautiful chapel transformed into a dormitory and refectory for these Turcos, devouring their beef like savages. What poor Mr. Peake has to bear! He has to look on at the ruin of his life-work."

After describing in enthusiastic terms his hospitable reception in the house of "that handsome Scandinavian giant," Dr. Borchgrevink, at Antananarivo, M. Minault goes on to relate how he found a second good Samaritan in the person of Dr. Wilson, of the Society of Friends, who, when Dr. and Mrs. Borchgrevink were obliged to leave the capital, took him into his house, when M. Minault was suffering from malarial fever. "He installed me in his own room and surrounded me with all the comfort which his house contained. A Malagasy nurse, admirably trained, was given me, and I received the most delicate, devoted, intelligent, and minute care that anyone could possibly wish. I fear to weaken my ardent gratitude by trying to express it or to comment upon this simple fact, which I desire to put before you, before the Committee, and our churches. It is important that those whose representatives we have the honour to be here should know how we are helped and loved by these dear Norwegian and English brethren, of whom, for my own part, I cannot say all the good which I think and all the affection and gratitude which they deserve from us."

Strangely touching are the following words from the same letter, written by a man who knew not that death so soon awaited him: "I seem to be surveying in a few minutes my ministry for three years. How far off it all seems now! How all that is finished! But it is all in my heart, and nothing will ever tear it away! Oh, if God would permit me to see once again those beloved scenes! But I must lay my life on the altar and say to God, Take it, it is Thine. If my death is needed to make the work in Madagascar fruitful, do with me, Lord, what is best. Nothing will be lost. Christ is my life, and death will be gain both for me and for the Kingdom of Christ. . . . I feel myself carried by God into a future full of the unforeseen and the threatening, and, nevertheless, God is always there. And because it is He who carries me thither, I repeat that all will go well. And I have moments in which I feel that joy of sacrifice which so many Christians and apostles have known as a reality, and which the Saviour knew in its fulness."

The latest letter of M. Escande speaks of the situation in Madagascar as improved. "The general, conformably to the instructions received from the Colonial Minister, has recently ordered that the churches taken from the Protestants by the Jesuits should be restored to them. You can imagine the joy of our people. Our visit, coming immediately after this, will fill up what is needed in giving courage to the Protestants." And this was the visit which was never paid!

In spite of the troublous times in Madagascar, the Norwegian Missionary Society is able to report progress from its West Coast Mission. "We have had a fruitful year and great peace," writes missionary Fagereng from Tullear. "The people have been more well-disposed. Many new places have been occupied during the year and supplied with schools. The church attendance has been good, and the church at the station has often been too small. It is true we still meet with opposition. The heir to the chieftaincy came one day into one of our schools, and said with an arrogant and spiteful look, 'I hate to see these Christians teaching anything.' This is natural, for this fine young prince cares for nothing but brandy and evil ways. Yet God's Pentecost will come to this region some day, and I see signs of it already."—*Norsk Missionstidende.*

The Norwegian Mission work among the North Betsileo has suffered in a similar way to our own from the wiles of the Jesuits and their tools. Thus, in one district, an officer forbade the natives to have any intercourse with Missionary Engh, and sent one man to prison because he was accused of having been with him. Among the South Betsileo, until recently, the outlook was brighter, and Missionary Meeg was able to report that the plans of the Jesuits were frustrated on every side, and parents were bringing their children in such numbers to the Lutheran schools that 2,000 new scholars had been entered in the course of one month. The latest news was encouraging; a telegram had been received announcing that the French Government had ordered that the Norwegians should not be robbed of their churches. The missionaries were rejoicing and believing that the worst was over, when, by a successful Jesuit trick, they were robbed of one of their best native pastors among the Betsileo, who was sent back to the capital on the same pretext that has been used for getting rid of so many native helpers of the L.M.S., that he was of Hova race.—*Norsk Missionstidende.*

The Basle Missionary Society will shortly celebrate the jubilee of its fifty years' work in China. The founder of its Chinese mission, Missionary Lechler, in spite of his seventy-three years of age, is still in the mission field and comparatively vigorous, along with his wife, a circumstance which calls for special thanksgiving. The mission was preserved in the midst of serious dangers during the troubles resulting from the Chinese war without the loss of any life, though the mission station of Moilim was plundered by the rebels. In Cameroon the Basle Missionary Society is beginning a forward movement. It has not only succeeded in pushing its way inland and planting a firm foothold in the mountain country of Nkosi, but the work on the Sanaga is about to be extended. The long planned sanatorium on the Cameroon mountains, in a splendid situation, has at last become an accomplished fact.—*Evangelisches Missions-Magazin.*

PERSONAL NOTES.

CHINA.—The Rev. F. P. Joseland has been visiting the stations cared for by the Rev. J. Macgowan, of Amoy, and has been much pleased by the evident life and vigour of these small churches, especially among the women. He had the pleasure of baptizing thirteen men, ten women, and thirteen children at nine different churches, and more are waiting for his autumn tour in order to be received into the Church.

INDIA.—The young people connected with the English Sunday-school at Waltair, Vizagapatam, have contributed Rs.92 1 0 for the New Year's offering for the ships, and sixteen collectors have become entitled to presentation books. The same school have given a further sum of Rs.16 0 9 collected in boxes. The Telugu Church, after paying all their own expenses, collected by monthly subscriptions Rs.27 2 0 for the general funds of the Society. Mr. Bion, who has acted as superintendent of the English Sunday-school during Mrs. Thomas's absence in England, is the son of a retired Baptist missionary living in India. Mr. and Mrs. Bion play the organ at the English church, and are helpful in other ways. The Rev. M. Thomas has commenced to build a new girls' school on one of the best sites in the town. It is to be built of stone, and Mr. Thomas has collected the necessary funds without any charge upon the Society. It will accommodate 160 girls, and the standard is to be raised to the lower secondary standard. When completed, the new building, together with the buildings on the site and bought with it, will form a substantial addition, valued at about six or seven thousand rupees, to the Society's property in Vizagapatam.

MADAGASCAR.—The Rev. J. and Mrs. Richardson are expected to leave Madagascar for England early in July. The Rev. P. G. and Mrs. Peake are staying in Switzerland for a time before coming to this country. In taking leave of them, the Imerina District Committee expressed its appreciation of the fidelity and earnestness with which they had superintended the general work of the Mission in the united districts of Avaratr, Andohalo and Isoavina, as well as of the services they had rendered in various ways. The condition of the village schools under Mr. Peake's care was eminently satisfactory before the recent political change. The industrial school at Isoavina has been a great success in training many youths to earn their own livelihood, and in bringing to the notice of many strangers in a practical way the influence of Missions. The establishing and conducting of a large leper home and retreat has been another proof of Mr. Peake's energy and determination. To Mrs. Peake the thanks of the Committee are in an especial manner due for the invaluable assistance she has given since the arrival of the French power in the island. By her knowledge of the French language, and her willingness at all times to render whatever help was needed, she very much helped to lighten, so far as the members of the Committee were concerned, the difficulties of the period of transition.

SOUTH AFRICA.—A new church for the English-speaking community at Phalapye—the first of the kind to be erected in the Bechuanaland Protectorate—is in course of construction, and the Rev. W. C. Willoughby is treasurer of the building fund, the money required having been already paid or guaranteed. The building will be vested in the Society in trust.

ANNOUNCEMENTS.

ARRIVALS.

The REV. A. FOSTER, B.A., Mrs. Foster, and family, from HANKOW, and MISS SAVILLE, M.D., from PEKING, CHINA, per steamer *Malta*, June 16th.

The REV. D. D. GREEN, from MADAGASCAR, *via* Marseilles, June 24th.

MISS BOUNSALL and MISS GERMAN, from COIMBATOOR, SOUTH INDIA, per steamer *India*, July 15th.

DEPARTURES.

MRS. CHALMERS, returning to NEW GUINEA, embarked for SYDNEY, per steamer *Oratava*, June 25th.

MR. W. GOVAN ROBERTSON and Mrs. Robertson, appointed to the CENTRAL AFRICAN MISSION, embarked for CHINDE, per steamer *Inyoni*, July 7th.

EVAN SPICER, ESQ., proceeding to MADAGASCAR as a SPECIAL DEPUTATION, embarked for CAPE TOWN, per steamer *Dunvegan Castle*, July 10th.

BIRTHS.

REES.—On April 19th, at Fianarantsoa, Madagascar, the wife of the Rev. D. Morris Rees, of Ambohimandroso, of a son.

HINKLEY.—On May 31st, at Bangalore, South India, the wife of Rev. W. Hinkley, B.A., of a son.

MARRIAGES.

WOOKEY—BROWN.—At Apia Foreign Church, Samoan Islands, on Thursday, April 22nd, by the Revs. W. E. Goward and J. E. Newell, A. Bevan Wookey, B.A., B.D., son of Rev. A. J. Wookey, of South Africa, to Mary, daughter of Rev. John Brown, of Taung, South Africa.

ROBERTSON—SIM.—At Cockburn Hotel, Glasgow, on Wednesday, June 23rd, by the Rev. D. D. Robertson, M.A., of Oban, William Govan Robertsen, appointed to the Central African Mission, to Christian Tregorson Sim, second daughter of the late J. Frazer Sim, Esq., of Oban.

DEDICATION.

On the occasion of the departure of MR. and MRS. GOVAN ROBERTSON for the CENTRAL AFRICAN MISSION, a very enthusiastic meeting was held in Free St. George's Church, Glasgow (Dr. Duff), and presided over by Rev. D. D. Robertson, Free Church minister of Oban, father of the missionary, who opened the meeting with praise; after which Rev. R. S. Duff, D.D., led in prayer. Rev. A. N. Johnson, the Home Secretary, having described the sphere of labour and the work on Lake Tanganyika, suitably addressed, as the representative of the London Missionary Society, the outgoing missionaries. Rev. George Gladstone commended our friends in prayer to the care and guidance of the Master in whose service they go. A short address was given by Rev. E. A. Wareham. Dr. Davies, of Samoa, offered prayer. Rev. John Riddell, of The Wynd, Glasgow, introduced Mr. Robertson, his nephew, to the meeting. Mr. Robertson spoke of the different feelings from those he experienced on the last farewell with which he now re-enters the mission field, the experienees of five years' work in Livingstonia having taught him something of the nature of Afriean mission work—its difficulties, its sorrows, its encouragements and joys. The knowledge he had gained of native eustoms and thought should, he hoped, render him less liable to the errors of a neweomer. On the platform were also J. C. Robertson, Esq., of the Livingstonia Directorate, and Mr. R. Henry. Letters of apology for absence were read from Lord Overtoun, convener of the Livingstonia Committee, Professor Lindsay, Rev. Fairley Daly, and Dr. Wells, all of the Free Church Foreign Missions' Committee. There was a large attendance, and, at the close of the meeting, a number of those present availed themselves of the opportunity of shaking hands and bidding the young missionaries God-speed.

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